

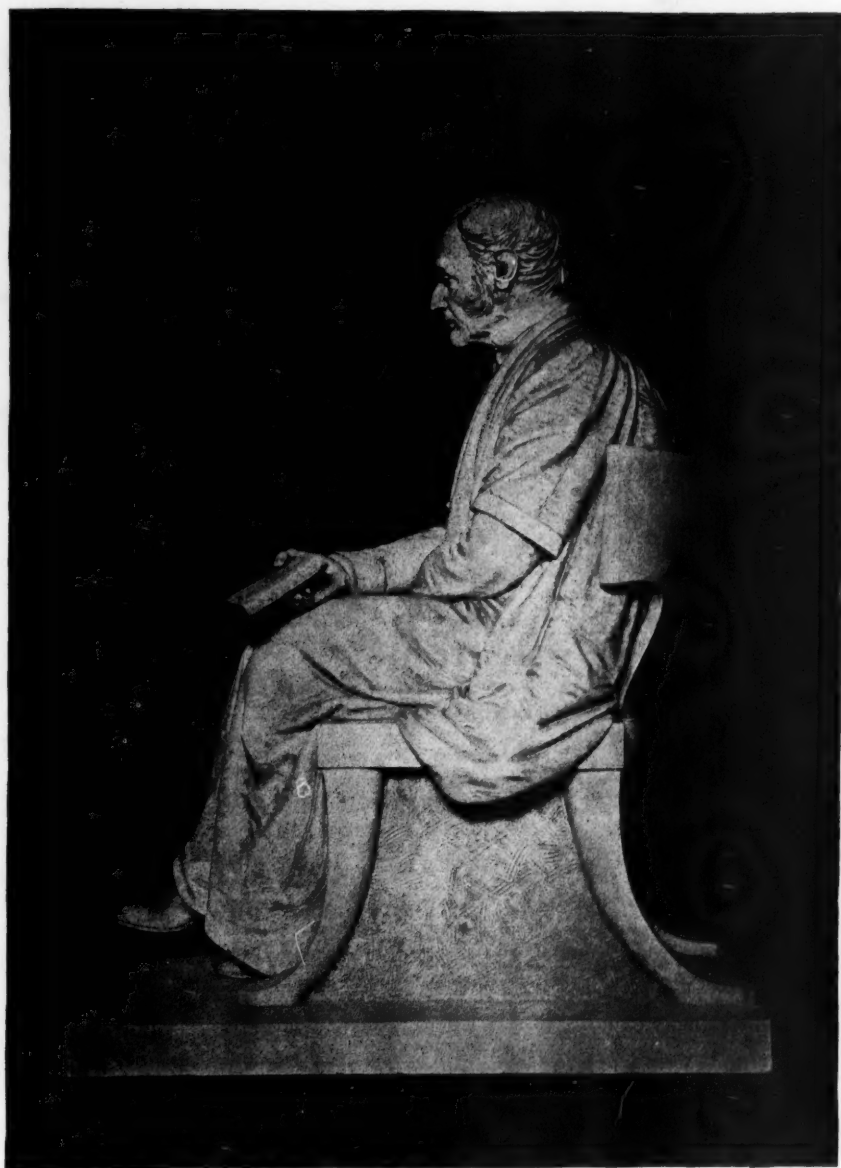
Volume LXXXI



Number 4

THE CONGREGATIONALIST

Boston Thursday 23 January 1896



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Number 4

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FIFTY years as a teacher and leader in Yale College, half of that time its president, made the influence of Dr. Theodore Dwight Woolsey wide and deep in American life. Few men in this century have left on so many persons so distinct an impression of personal character as he has done. The scholarly figure on our cover page is no mere memory but a present force. If the readers of this paper find it of value they owe gratitude for it to him, for his training, more than the work of any other teacher, has influenced the habits of thought and molded the characters of two of its editors. He lives today in the lives of hundreds whose words, from pulpit and platform and in literature, are listened to with respect by multitudes in every part of our land. Absolute sincerity, profound scholarship, a Saxon simplicity of thought and expression, a mind and temper under the sternest discipline, combined with a kindly interest in all the students under his care, made him a model college president. Thousands who never knew him owe him homage, for because of him their daily lives are truer, wiser and happier. The great university, whose outward appearance he would now hardly recognize, still rests on Dr. Woolsey's work as one of its foundation stones.

The National Armenian Relief Committee is not discouraged by the announcement of the Turkish legation at Washington that the Porte will not allow the Red Cross Society to enter Turkey. The committee has already sent considerable sums of money to the Constantinople committee, on which Sir Philip Currie of the British embassy and the American missionaries are represented, and purposes to continue the distribution of relief through the same channel if the Red Cross is prevented from doing its work. Messrs. Brown Brothers, bankers, of Boston, with branch offices in New York and Philadelphia, are acting as treasurers, and collections were taken last Sunday in many churches to be forwarded to them. Immediate gifts may save many lives and will relieve much suffering.

Free churches may still be regarded as in the experimental stage, though we believe the principle they represent is established

permanently. But every notable success achieved by any of them is an argument stronger than words. The Madison Avenue Church, New York, has been conducted as a free church for four years, and has proved the wisdom of its pastor, Dr. Charles L. Thompson, in advocating the change. It has owed much to his energy, persistence and faith. It has expended in the four years \$74,787 for its own work, and all of this sum except about \$3,000 has come from the congregation. Its contribution to outside benevolent purposes has been \$20,851. These figures, when we remember the hard times of this last four years, speak for themselves and speak eloquently. They represent great courage and great labors of pastor and people, whose work will continue to be an inspiration to churches of all denominations. Our church news columns from time to time report similar successes in other cities under totally different conditions.

A custom which we should like to see more prevalent is that observed now somewhat widely at this season of the year. We refer to the sending by pastors of letters to all the members of their parish. Several admirable examples are before us and they breathe such a spirit of interest and affection that we are sure those to whom they are addressed must be touched and helped. In these rushing days pastors are not likely to err on the side of too many calls upon members of their flock, hence a letter, calling attention to the ending of one year and the beginning of another and taking advantage of all the suggestions of the holiday season, comes to the average parishioner as both a reminder of a relation that ought to be increasingly sacred year by year and as a spur to more faithful performance of Christian duty. Those pastors are wise who utilize the printing press in this way.

The experiment of a dual and co-equal pastorate has recently been tried in two Presbyterian churches which are much in the public eye. In one case—that of Dr. Talmage—we suppose that hardly any one expected that so marked and unbecomable a personality could long work in double harness. The other is that of the Brick Church, one of the oldest and strongest of the New York churches, and has a history which is worth recalling. In the constant changes of the city two churches close together in what had recently been the ultra fashionable quarter of the town began to feel the first pressure of the uptown movement in dwindling congregations and less liberal support. One had been an Old School church, with a long line of honored pastors. The other had been New School, with a brilliant but brief history, which had given two professors to Union Seminary. The pastors, Henry van Dyke and J. H. McIlvalne, were close friends. Without waiting for further pressure of necessity, the two churches decided to unite, using

the title and building of the older and taking both ministers as co-equal pastors. Now, after two years of harmonious life which has welded them into a real union, the session and congregation are unanimously of the opinion that the dual pastorate is not a success. Dr. McIlvalne retires with the loving respect of the whole congregation, and Dr. van Dyke remains as pastor by the unanimous request of a united church. The manner of this coming together and separation is thoroughly Christian and makes us feel that, if the experiment of a dual pastorate could ever have succeeded, it must have been under such exceptionally favorable circumstances.

After conference of officers of the six Congregational benevolent societies over the long debated matter of adding to their present separate publications a cheap monthly paper, setting forth the work of all these organizations in brief, popular articles calculated to interest the whole body of our church members and move them to larger giving and prayer for these objects, it has been decided to refer the question for final settlement directly to the churches themselves. Accordingly, in behalf of their brethren, the Congregational Home Missionary Society is sending to all our churches throughout the land a circular describing the proposed monthly, asking each church to say whether it desires such a paper, how many copies it will take and pay for at ten cents a copy per year, and requesting the pastor or other officer to reply to these questions on a postal card sent with the circular and mail it to Dr. Kincaid at the Bible House. Thus will be easily settled the question whether the churches desire such a paper, and the six societies will govern themselves accordingly.

Every college student who thinks for himself at all desires to think freely. If in his little world of thought and life—little, indeed, only by comparison with the great current of the age whose influence he feels without being yet a part of it—there is one goddess who has undisputed sway—it is liberty. This is part of the divine order which brings up the new generation to remodel the conclusions of the old. Too great unwillingness to change in the rising generation would mean a halt in the progress of the world. We may trust to its aftergrowth in conservatism from the teaching which experience brings and the caution which responsibility enforces. It is well, however, that young men should remember that liberty looks on the world with open eyes. It is a counterfeit and misleading spirit which urges us forward before we have faced the facts of the world and weighed the relative importance of the phenomena which present themselves to our view. Free thinking is the hope of the world intellectually, and of free thinking Christianity is not at all afraid; but ill considered and premature thinking, while it

can do no permanent harm to the kingdom of Christ, is capable of doing unmeasured harm to the careless thinker. The responsibility of thinking—its obligation to weigh and measure, as well as sift, the facts of the world—is what we would like to urge upon the undergraduate thinkers of our colleges. True liberty walks with careful and reverent steps, because she feels the importance and the difficulty of her high mission.

CHRISTIANITY TESTED.

It is the boast of the nineteenth century that it is closing with Christian nations leading the world, that human brotherhood has become established and that the cruelties which gave to past centuries the name of dark ages are impossible in this enlightened time. Yet under the eyes of Christian nations a tragedy is going on which is without a parallel in the history of the Christian era. With deliberate purpose and careful plans the sultan of Turkey is crushing out of existence a whole race of peaceable, inoffensive Christians. They are robbed, tortured by fiendish cruelties, their bodies piled by scores in unnamed graves, while hundreds of thousands of starving survivors stretch wasted hands toward Christian nations and beg for succor.

What answer comes to them? Russia protects her own sect. No Christians of the Greek Church are killed. Germany is indifferent. This brigand, holding his victims by the throat, watches England warily, the nation which has repeatedly saved his empire from destruction when its barbarities have provoked the just execration of the civilized world. He shrewdly plays on her fears lest other kingdoms get advantages which she possesses under pledges to protect those who are now unprotected, and England is silent. The nations wait while, with knife and sword and torch, this brigand carries on his work.

America has large interests in Turkey, interests maintained not for gain but for the sake of humanity. They have been in the way of the sultan's besom of destruction and he has been cautious in attacking them. But he has been testing the patience and courage of America. He refused to allow its official representatives to enter the country he was plundering. Our government meekly accepted the insult. Then he destroyed the property of Americans and slaughtered Armenians by the wholesale through the towns and cities they had sought to bless. Congress uttered no protest. Our minister to Turkey demanded indemnity for property destroyed, but has received none. But the piteous appeals of the starving survivors moved the American people to raise money for them and to ask the Red Cross Society to bear to Armenia their gifts. Hope revived, for Turkey by treaty had agreed with the nations which profess to be humane to permit this beneficent society, which knows no distinctions of nationality, to relieve suffering humanity.

But Turkey, before she is asked, has issued an official proclamation that America cannot send help through the Red Cross to the victims of the sultan's cruelty. Americans have been too outspoken in criticizing the carrying out of his skillfully conducted plot to murder a race. They are told to mind their own business. What is the answer to this challenge? Some say,

perhaps it is not really official. The Turkish legation at our national capital may not fully understand its master's mind. Secretary Olney has asked the sultan if he really authorized the statement that the Red Cross will be shut out of Turkey. He waits for the evasive answer which may be expected. Others say, we will go on raising money and hope for the best. A few say, perhaps England will now come to the rescue, do what she solemnly pledged herself to do and at the same time resent this affront to America. Still others say, it is a great pity, but of course we cannot help it; the United States has no standing in European affairs. The President and Congress say nothing.

What will our children say when the history of these years is faithfully written? They will say that the Christian nations of Europe and America, in the closing years of the nineteenth century, stood by and watched a Moslem robber outdo his predecessors in torturing and murdering Christians by the thousands; that these nations were so controlled by selfishness, jealousy and cowardice that they submitted to be played off against one another, accepted without remonstrance the insults which expressed the Turk's defiance of outraged humanity, and congratulated themselves that they were preserving the peace of the world. By these things our children will judge how much their fathers valued the principles of human brotherhood, of which they boasted as the ripe fruit of the life of the nineteenth century.

RELIGIOUS LIFE IN OUR COLLEGES.

The effect of college training on religious character is often and anxiously discussed. No one doubts that such training increases power and influence. But the question is pressed, Are not these gained at too great risk?

No subject suffers more from popular misconceptions than that of the religious influence in the college. Many parents who have not been deeply concerned about their boys' companionships at home commit them to the college with the feeling that they are being initiated into a set of evil mysteries. Newspapers foster these fears. The daily press makes much of these aspects of college life which are only incidental. Ninety-nine students do their work faithfully and no mention is made of it. One falls and the world is told of it. Young men engage in athletic sports one thousand hours and nothing is said about it; but in the thousand and first hour some careless youth meets with an accident and dispatches are sent out to the press that his death is expected. One student is arrested for a misdemeanor and the news goes through the land. The same evening one hundred of his classmates are at prayer meeting, but no notice is taken of it.

In all our colleges there is a distinctively religious life. In most of them that life is organized and active. It is underestimated because unobtrusive; but it is in the majority of the colleges of this country a dominant factor. A far larger proportion of college men are Christians and live like Christians than of young men out of college. The number of conversions among students will compare favorably with the number reported by the churches.

Such facts as these and as are given in our special articles this week ought to dis-

pel the prevailing idea that college life is deficient in safeguards of character. College students, like many other persons, may choose an evil life if they will. But for the young man whose face has turned in the right direction no atmosphere is more helpful to Christian life than that of the college, and no place, at the period when young people are gaining education, is safer than within its walls.

TOO MANY NEW CHURCHES.

During the last eight years Congregationalists have organized on the average thirty-two new churches annually more than the Presbyterians. The minutes for last year show that the Presbyterians organized 176 churches and aided in building edifices for 155 of them. Congregationalists in the same time organized 216 churches, but our Church Building Society could aid only 103 to erect buildings. This comparison with the work of a sister denomination starts important reflections. An unsheltered church stands about the same chance of survival as an unprotected orange tree above the snow line. It may have a stunted growth, but it rarely brings forth any fruit and is seldom worth raising. We ought to organize fewer churches or help more of them to build houses.

Probably a wise growth would be promoted by reform in both directions. The most healthy domestic economy suggests that a young man should first possess a house or the means to build one, then a wife, then a family. That order is largely reversed in church extension. There is first a family needing charity, then it secures a minister and gets charity; often it does not secure a house at all and disappears after a precarious existence.

We believe firmly in a policy of church extension that looks toward the future and combines prudence with zeal. The statistics point especially, and almost exclusively, to the newer Western States as the region where reform is needed. With forty per cent. more new ministers than new churches, and fifty per cent. more new churches than meeting houses for them, as last year's records show, some wise student of religious economy ought to be able to show us the wisdom of increasing the resources of the Church Building Society, raising the required qualifications for entering the ministry, and cooling the ardor of those who would bring into being little churches with slight prospect of being able to secure a head and to support him, or a building in which they can find warmth of fellowship to protect themselves from wind and cold.

CHRIST'S APPEAL TO THE YOUNG.

The young are more apt than their elders to suppose that becoming a Christian involves giving up most of what renders life enjoyable. They do not realize the emptiness of much which looks tempting in the future. The appeal which Jesus makes seems severe and extreme. Yet, when it is considered carefully, it proves to be most inviting. We ought not to regard the matter as a bargain, in which so much of self-denial is to be compensated by so much reward. Only a free and hearty yielding of the heart to God can find acceptance. Yet it is proper, and well worth while, to consider what Jesus does give to those who heed his appeal.

Surely the divine favor is no light thing. The favor of an earthly ruler is sought eagerly and at any pains. Is not that of the Almighty just as real and far more worth the having? The respect and good will of one's fellowmen also is a certain reward of the Christian. They sometimes deny these to him for a time and they often bestow these upon people who are not Christians, but it cannot be denied that in any community consistent, faithful piety is sure of this recognition at last and in a degree.

As for knowledge of the divine character, the noblest subject which the human mind can study, and for insight into all truth, surely it is only natural that he who is the source of wisdom should bestow it freely, according to their ability to receive it, upon those who confess, honor and imitate him. Nor does he hold it as beneath him to watch over and direct them day by day through life. Rather, he delights to do so. He has pledged himself to do so.

Moreover, his appeal has to do not only with this life but with that to come. In the hour of death he will be with us to sustain and cheer, and throughout the endless hereafter those who have been Christ's followers here will enjoy a happiness beyond present description or imagination. These rewards are not visionary because they seem remote. They are as actual as the possessions of this life, and the door through which we are to pass to them may open at any instant.

Blessed are the aged who accept Christ in season to testify to men that they are his. But far more blessed are they who dedicate to him the enthusiasm of youth and the strength of manhood. Unto every young man or woman God's appeal comes now, as Joshua uttered it long ago, "Choose ye this day whom ye will serve."

THE WEEK IN REVIEW.

America for Americans.

There have been no startling developments in the dispute between Great Britain and the United States relative to Venezuela during the past week. A meeting in London to further the scheme of founding a permanent arbitration tribunal of representative judges in Great Britain and the United States has been held. Mr. Balfour, First Lord of the Treasury, in a speech at Glasgow, has deprecated the idea of war between the two countries and uttered other sentiments that on the whole were conciliatory, nevertheless there was nothing in his speech to indicate that there has been any change of attitude toward the United States by the British Foreign Office. The destination of the special British Flying Squadron has been the subject of much speculation and rumors that the fleet is to visit the West Indies and rendezvous near Venezuela are rife. If it proves true that the fleet is to menace our coasts and those of our sister republic for which we have interceded and by so doing incurred British displeasure, it is not improbable that there will be a decided revulsion against Great Britain even among those who now deprecate anything like the thought of war between her and the United States. Unless Great Britain is actually seeking for war with us those responsible for her foreign policy will do well to avoid anything like massing naval and military forces along our coasts and boundaries.

The Venezuela commission has formally requested the Secretary of State to secure for it such documents as Venezuela and Great Britain may be willing to present informally if not formally. The scope and force of the doctrine of America for Americans, which has been defined by individuals hitherto and had varying interpretations from presidents and secretaries of state, seems likely now to be formulated definitely and indorsed by Congress. Obviously such a declaration from such a source will have a degree of authority and importance not characteristic of any prior utterance. And it is to be hoped that before Congress passes upon this matter there will be a long, full and calm debate of the problem in all its serious aspects and far-reaching import. That students of the Monroe Doctrine differ much in their interpretations of its scope has been demonstrated during the past month by the variant utterances of the most eminent teachers of history in our American universities. That many of our foremost jurists and citizens disagree with President Cleveland and Mr. Olney in their interpretation of the Monroe Doctrine has been proved by their utterances since Dec. 17. That the senators and congressmen will differ must be apparent to those who contrast the resolution offered by Senator Sewell of New Jersey with that reported by the Foreign Relations Committee last Monday. The importance of the latter is such, because of the authority it has coming almost unanimously from such a committee, that the substance of their report is appended herewith:

Resolved, That the United States of America reaffirms and confirms the doctrines and principles promulgated by President Monroe in his message of Dec. 2, 1823, and declares that it will assert and maintain that doctrine and those principles, and will regard any infringement thereof, and particularly any attempt by any European power to take or acquire any new territory on the American continents, or any islands adjacent thereto, for any right of sovereignty or dominion in the same, in any case or instance as to which the United States shall deem such attempt to be dangerous to its peace or safety, by or through force, purchase, cession, occupation, pledge, colonization, protectorate, or by control of the easement in canal or any other means of transit across the American isthmus, whether on unfounded pretension of right, in cases of alleged boundary disputes, or under other unfounded pretensions, as the manifestation of an unfriendly disposition towards the United States, and as an interposition which it would be impossible in any form for the United States to regard with indifference.

The World of Politics.

The action of the Democratic National Committee in selecting Chicago as the place and July 7 as the time for holding the party's convention to nominate a presidential candidate is interpreted as a victory for the sound money element in the party. Should that convention, in its platform and by its candidate, stand for views on monetary standards objectionable to the South, West and Southwest it is not improbable that a third party candidate would receive the votes of many Democratic revolvers. Indeed the silver men of both parties in Congress are co-operating so openly with the Populists now that it would not be surprising to hear of their alliance and the creation of a new party even before the older parties declare their position.

The re-election of Mr. Allison as senator from Iowa was a foregone conclusion. He deserves the honor, for his record for conservatism, ability and character is irreproachable. Whether Ohio in sending Mr. Foraker to the Senate has sent a statesman

or a mere politician remains to be seen. Mr. Foraker has this advantage over his predecessor, Mr. Brice, that his legal right to represent the State will be above suspicion. Mr. Brice was a resident of New York who bought one of Ohio's seats in the Senate.

Governor Morton of New York, now that the presidential bee is buzzing in his bonnet, has begun to play politics, and has not scrupled to cripple the cause of Civil Service in the Empire State if thereby he may further his own interests. He has appointed a pronounced "spoilsmen" as member of the commission charged with the responsibility of executing the Civil Service Law, and persisted in the nomination, notwithstanding the protests of the best element of his own party. This act, and Lieutenant-Governor Saxton's subserviency in naming Platt benchman as chairman of many of the most important Senate committees, are indicative of the malign influence which Mr. Platt exerts, an influence that demands the most strenuous opposition if the party is to retain the confidence of the voters of the State. It is a happy omen that the New York *Tribune* and men like Mr. Choate and Mr. C. N. Bliss are leading in a revolt against such leadership.

Judicial Decrees.

The Federal Supreme Court rendered a decision last week which will establish the principle of comity between States more firmly, and incidentally lessen somewhat the intricacies of the divorce problem. A man divorced in New Jersey and ordered to pay alimony by the courts of that State, neglecting or refusing to pay alimony, was sued by his former wife in the State of New York to recover the amount. The highest court of the State of New York denied the right of the wife to bring suit in New York to recover alimony on a decree issued in New Jersey. The Federal Court says that comity between States and a regard for the provisions of the Federal Constitution compel courts to recognize the validity of decrees issued in other States. Husbands seeking to evade the obligations imposed by divorce cannot hereafter find legal authority for such evasion by fleeing outside the bounds of the State imposing such obligations.

The decision of the Court of Appeals, to which our New York city correspondent refers in his letter, is such a stinging blow to the brewers and saloon keepers of New York State that they already have introduced in the State legislature a bill repealing the law which the court interpreted as limiting their right to prey upon the community. The decision is a triumph for the present board of excise commissioners of New York city, who, as soon as they came into power, refused to interpret the law of 1892 as the Tammany excise commissioners had done, and insisted that when the law said that licenses were not to be issued to any saloon within 200 feet of a school or church the limitation applied to saloons seeking relicense as well as to those applying for the first time. The *New York Sun*, which laments the decision, says that the statute "might be made in a generation absolutely prohibitory of liquor selling in crowded communities, provided only churches and schools were built thick enough." Exactly. Let the statute stand, and let this new argument for church extension be recognized. As for those who talk about the court's decision "scattering

to the winds the vested rights of individuals," they should know that American courts, reflecting popular will, have never given the slightest tenure to the "vested right" claim. Saloons are nuisances and as such are to be condemned.

The Dominion of Canada and the Province of Manitoba.

The overwhelming victory won by Premier Greenway of the Province of Manitoba in the recent election of members of the provincial legislature shows that the people of that province support enthusiastically his determination to refuse to alter the provincial system of non-sectarian schools even at the command of the Dominion of which the Province is a part. The issue is so clearly drawn now that it will be impossible for either party to recede without a concession involving the loss of considerable authority and self-respect. The Dominion can proceed to enforce its determination and run the risk of causing a rebellion that might spread and bring about a disintegration of the federation. The ministry now in power, by its endeavors to remedy the situation without alienating either its Protestant or Roman Catholic adherents, has brought the Conservative party into deserved contempt. The Roman Catholic hierarchy and a large body of pliable voters stand ready to smite the party that makes any concessions to Manitoba's defiance, and on the whole the situation is as complicated and pregnant with exciting developments as any that now attracts public attention.

The Armenian Relief.

Miss Clara Barton and her helpers expect to sail for Europe this week. *En route* to Constantinople they expect to secure additional authority as representatives of the Red Cross work, so that when a few weeks hence they enter Constantinople and proceed to the center of authority and ask for a definite answer to their formal request for permission to render aid they can speak with additional weight. In Constantinople and there only do they expect to ascertain definitely whether or not they can proceed on their errand of mercy. The statement put forth in this country by the Turkish minister they do not accept as authoritative or final. Our Department of State has endeavored to ascertain what the sultan's answer will be, but no reply has come. Nor need Miss Barton expect a prompt and definite one when she presents her claim at Constantinople.

Meanwhile, the funds for the relief of the sufferers in Armenia must not cease to flow in, either to the American Board or to Brown Brothers, the agents of the National Relief Fund. The missionaries of the American Board as yet are unmolested in their efforts to act as almoners of the charity of England and the United States and, even though the Red Cross be debarred from serving in Turkey, the work will be done. It is pleasant to know, on the authority of Secretary Judson Smith of the American Board, that our Government is now prepared to use the utmost authority to protect the missionaries of the Board.

Spain's Grip on Cuba. Will It Last?

General Martinez Campos, Spain's ablest general and a veteran soldier, has been ordered to give over his command of the troops in Cuba to another and return to Spain. A more relentless, less honorable soldier is about to enter upon the task of subduing the revolution. From henceforth

we may expect to hear of cruelties and excesses of violence that will not redound to the glory of Spain, nor fail to aid the cause of the revolutionists, especially in quarters where they are seeking now for aid. The merits of their cause and their resources have recently been described in detail before the Foreign Relations Committee of the Senate and before the Executive, and much careful consideration is being given now by the authorities in Washington to the wisdom or unwisdom of recognizing the revolutionists not only as belligerents but as successful revolutionists.

The Gains and Losses of Diplomacy.

The supposed concert of the Powers at Constantinople is conceded to be non-existent. Queen Victoria is said to have written a very persuasive letter to the sultan of Turkey, and he a very polite and non-committal one to her. The British fleet in the Mediterranean, instead of hovering near Turkey's coast, was last heard of at Malta. When this is said all has been chronicled that is new concerning the pressure of the Powers on Turkey to compel her to cease massacring the Armenians. There are indications of a reconciliation between Great Britain and France; how far it goes is problematical. Certainly France has been given the free hand in Siam, and all British opposition to the extension of French authority there has been withdrawn. Of course, at the same time Great Britain has decided to steal a portion of Siam's territory quite as large and even more important than that which France is to have. It is always easy to be generous at other people's expense. If subsequent developments show that Great Britain and France have come to an agreement in regard to Egypt, and if Russia does not exert its power and put an end to this apparent alliance, then it may be in order to hope for more vigorous action by the Powers at Constantinople.

The Situation in South Africa.

The legislature of the Transvaal Republic has met and adjourned, wisely postponing all legislation, remedial or otherwise, until later in the year when passion has subsided and affairs in the Transvaal have resumed their normal state partially, if not wholly. The Orange Free State legislature has expressed its sympathy for the Transvaal. Dr. Jameson is still in the custody of the Boers and will be sent to England to be tried. Sir Cecil Rhodes has been summoned to England by the directors of the South African Company and has departed thence. President Krueger, in a dispatch to the people of this country, through the *New York World*, has assured the American people that all Americans under arrest will receive just treatment and a fair trial. Whether confiscation of property, as well as imprisonment, will be meted out to those adjudged guilty of conspiracy is a question that is causing some speculation just now. If property is confiscated by the Transvaal Republic it will bring large sums into the treasury. President Krueger has not formulated, or at least not presented, any demands for indemnity on Great Britain yet, shrewdly awaiting the advance which the British must sooner or later make and realizing that his policy of delay will not impair the strength of his position.

NOTES.

By the death of Bishop Atticus G. Haygood of the Methodist Episcopal, South, the Negro loses one of his best friends among the South-

ern whites. Bernhard Gillam never again will expose foibles and puncture shams by his clever cartoons in *Judge*. Rev. Dr. Thomas Armitage, deceased, was one of the great Baptist preachers and a lovable and beneficent character.

At a time when the reasonableness and propriety of our uniting with Great Britain in defense of the Armenians is being discussed, it is interesting to note that James Madison, writing to President Monroe just before the latter issued his famous message, not only indorsed the policy which Mr. Monroe was contemplating announcing, but suggested also that Great Britain and the United States join "in some declaratory act in behalf of the Greeks."

The first test of the alliance between the ministry and the Liberal party in the Japanese Diet came Jan. 9, in a motion to memorialize the emperor against the foreign policy of Count Ito, especially the recession of the Lian-Tong Peninsula. The motion was defeated by a vote of 170 to 103, and is a signal victory for the Ministry. The Diet is asked to appropriate large sums for the army and navy, much larger sums than ever before, indicating clearly the new ambition that inspires the national heart.

IN BRIEF.

A clerical error: a prolonged, prosy sermon.

A secret political order has been organized in Kansas to fight prohibition. Every such organization is a menace to free government, whatever it proposes to fight.

A Scandinavian woman in Whitehall, Wis., has given the savings of twelve years, \$200, to the Armenian relief fund. What a superb example she has set to those infinitely wealthier!

Much that is sold as sterling silver in the great department stores is spurious. Legitimate dealers in silverware have been fighting this fraud in New York, and it is gratifying to see that a similar crusade has begun in Boston.

A "Christian federation" church has been started in the West to unite all Christian churches in one federation. But none can come in who do not adopt its platform. It is a case of "one more unfortunate, rashly impetuous."

Announcements have been made extensively to the effect that ministers are granted annual half-fare permits by the Western Passenger Association. We learn that the limitations imposed, however, practically exclude from the offer ministers in the Eastern, Atlantic and Gulf States.

Out of 19,756 public elementary schools in England, 11,897 are controlled by the Church of England and draw support from the whole community. In 8,000 parishes there are no other public schools. Is it any wonder that Nonconformists are girding themselves for a great struggle?

The steady growth of the General Howard Roll of Honor, which now enrolls 572 names, is all the more encouraging because it has not decreased in any measure the regular contributions to the first work of the society. The proper thing to do now is to press forward to the 1,400 mark and to reach the goal, if possible, long before the society's annual meeting next June.

Our sympathies, heartfelt and deep, are extended to "the Old First" Church, Detroit. Its splendid loyalty to its pastor, Dr. W. H. Davis, during the last twelve years and its continued prosperity are the best evidences of its worthiness to receive sympathy in its

loss by the pastor's removal. Since for reasons beyond his control a change is necessary, we heartily congratulate the Eliot Church, Newton, that Dr. Davis has accepted its call. Our neighboring churches will appreciate the wisdom and the enterprise which it has shown in filling its pastorate with one whom all are glad to welcome to Massachusetts.

The Alabama General Convention of Congregationalists, through its committee intrusted with the task of preparing a course of study for its ministers, has experienced difficulty in finding a work on theology suited to their purpose. The friends and admirers of the late Prof. L. F. Stearns of Bangor Seminary will be pleased to know that his work on Present Day Theology has been selected.

The Union League Club of Chicago is generous and patriotic enough to offer to send the words and music of America, Hail Columbia, The Red, White and Blue and The Star Spangled Banner free to any organizations proposing to celebrate Washington's Birthday. This offer applies to the entire country. The express companies will co-operate and furnish free transportation.

To Pope Leo XIII. Your third invitation "to all Christians" to unite in one church by accepting you as their head is just received. We cordially reciprocate by inviting you to join us with the motto, "One is your Master and all ye are brethren." On those terms we will call you brother, but not master. For particulars see Minutes of the National Council of Congregational Churches, 1895: action on church unity.

"If I hear him longer," said one who heard Dr. N. G. Clark in the Broadway Tabernacle some years ago, "there will be no peace to my soul unless I resign my pastorate and go abroad." "Is this the work of foreign missions?" said another on the same occasion, "then I knew nothing of it before!" It is most gratifying to see in so many of our contemporaries representing other denominations tributes of respect and just appreciation of the true stature of the great statesman we have lost.

The Salvation Army has a head as autocratic as the Pope of the Roman Church. He has recalled from America its popular leaders, Commander and Mrs. Booth, who have done great service not only in the work of the army itself, but in exalting its spirit and methods and in commending it to the Christian people of the whole land. Naturally, the protest of the army against the removal of the commander and his wife is emphatic. We hope it may prevail.

Massachusetts legislatures come and go, but Chaplains Dowse in the Senate and Waldron in the House—both of them highly esteemed, and, as yet, hardly patriarchal Congregational ministers—seem to be permanent factors in the legislative machinery, as their unanimous election year after year convincingly proves. The genial superintendent of the Boston City Missionary Society is now serving his seventeenth year in this capacity and the Bishop of Sherborn his fifteenth year. Our natural feeling is that the legislature can't do anything very bad as long as these respected gentlemen hold their positions.

Commercial honor of the noblest sort is by no means rare in American business life. Of the late William Libby, a well-known merchant of New York, it is told that when his father's business failure put an end to his hopes of a college education he entered commercial life and, thirty years later, paid his father's outlawed indebtedness in full, with seven per cent. interest. Then having had the creditor's receipts bound in book form, he presented them to his father as a birthday gift. An obituary notice in this issue of our

paper brings to view another Christian business man who, foiled in his purpose of being a minister, made his life tell for noble ends.

President Eliot of Harvard, having rebuked Susan B. Anthony for misquoting and misrepresenting his words so as to make him call woman's suffrage a bulwark of our Government, she has given him a characteristic reply. It is based on the same principle as that by which she brought out the New Woman's Bible. She says he ought to have meant what she said he did mean, that he is a bad man, anyhow, and in the way of true progress. She seems to have felt in her soul that the only way to make him of use in the world was to make him appear to stand for the principle she lives for, and she is not altogether alone in trying to do this kind of service for refractory men.

A man died in Boston last week of whom it was said—and what better epitaph could one desire—that "he lived to be a good citizen of Boston," i. e., blessed with a competence, his bodily energy, mental and spiritual culture and surplus revenue were always placed at the disposal of every cause—political, educational, æsthetic and philanthropic—which he thought promised to elevate the civic life of Boston. His great-grandmother was of a Huguenot family driven forth from France after the revocation of the Edict of Nantes. His father was one of the first advocates of prison reform in this country. Blood and parental example do tell, and when Hon. Martin Brimmer died Boston lost a precious citizen.

The *Herald and Presbyter* thinks that if a notoriously immoral man were a member of a Congregational church and the church took no action about it nothing could be done to relieve the denomination of the odium. "This," says the *Herald and Presbyter*, "is one of the weaknesses of Congregationalism." Not at all. This is only the ignorance of a Presbyterian editor. The conference which included that church could admonish it and, if necessary, withdraw fellowship from it. Such a course of discipline would be quite as effective and consistent as the attempt of the General Assembly to boycott Union Seminary while at the same time retaining its teachers and Presbyterian students in full fellowship.

A glimpse of the wider mission which our department of Closet and Altar may subserve is afforded in the experiences of a Maine pastor, who used the prayer printed in our issue of Jan. 2 at the close of the sermon on the following Sunday. The congregation joined silently as the words were reverently repeated by the minister, and the effect was most impressive. In a private note he says: "I think the prayer is one of the most beautiful I ever read." There are other places, the chamber of an invalid for instance, where an extension of this use of our column of devotional reading could be made serviceable.

What with Elizabeth Stuart Phelps's writings in *McClure's* and her last novel, *A Singular Life*, and with the publication of Matthew Arnold's letters containing pointed reflections, the quiet little town of Andover seems destined to continue prominent in the public eye. The professors evidently resent this disturbance of the serenity of the winter term for we find a somewhat vigorous protest in *The Transcript* from the humorist of the faculty, in which he asserts that Arnold's description of the breakfast which he took at Andover in 1883—when, according to Arnold, the bill of fare included almost everything from fish balls to mince pies—is "a slander more damaging to Andover professors than charges of theological unsoundness and intellectual dishonesty." We see no other balm for the outraged feelings of *The Transcript's* correspondent than for him to exer-

cise—at some college dinner, perhaps—his exceptional powers of description and characterize some of the English breakfasts of which he has doubtless had the honor of partaking.

STAFF CORRESPONDENCE.

FROM NEW YORK.

A Temperance Revival.

We are in for an old-fashioned temperance revival all around here. The decision of our highest court confirming the temperance people's views of the excise law—adversely affecting as it does fully 1,000 or 1,500, some say nearer 2,000, liquor saloons daily selling within 200 feet of churches or schoolhouses—greatly disheartens the adversaries and puts new life into good citizens, now more earnestly than ever bent on seeing the law executed. The excise commissioners are now two for, to one against, the law's execution, particularly on Sundays. President Roosevelt of the police board is earnest in the good work. Some of the opponents are really aiding the reform by getting liquor sellers arrested that they may have a more plausible ground for their cry of "persecution," on which they are now largely depending for capital in dealing with the thirsty masses who want their grog rations five times a day and seven days in the week.

In Brooklyn, since the concerted preaching in more than a hundred pulpits, Protestant and Catholic, the Congregationalists coming out in full force, and the famous interview of pastors and delegates with Mayor Wurster, followed up by another visitation from 200 strong Brooklyn women, things have been kept hot. At the interview, Rev. A. F. Newton made a capital point. Speaking of the law requiring temperance education in schools, the mayor spoke up with enthusiasm: "In that measure, sir, you shall have my hearty support." "That's exactly what we want to hear from you, Mr. Mayor, in regard to this other law [the excise], which, being law, has equal right to claim your support." The mayor was not so ready to commit himself to this, but professes to be hearing all sides and studying the question carefully. He will have a hard time with the immense saloon force, but there is encouragement in the fact that that crowd are evidently greatly dreading his final decision and action.

Greater New York.

Another burning question which, though far from new, has of late elicited unusual heat is that of "greater New York." Whether a majority of Brooklyn citizens really favor the consolidation of their cherished city of homes with this city of business and politics has been hard to find out, despite the technical decision at the election of 1894 that they do by a majority of 277. For months both sides have freely had their say in the papers, the most noise being made by the advocates of union. But last Monday evening the opponents of consolidation crowded the Academy of Music with representative Brooklynites. Dr. Storrs presided and made the principal address of the evening. Having from the first strongly opposed the amalgamation, and his heart being set on preventing it, if possible, his remarks could not fail to be characteristic, and they were enthusiastically received by the audience. Other speakers were A. T. White, commissioner of city works, ex-Judge Reynolds, A. G. McDonald, Jesse Johnson, W. C. Redfield, president of the Loyal League, and District

Attorney F. L. Backus. Resolutions were adopted, the vital one being in favor of securing from the legislature authority for another vote of the city upon the matter that shall be finally decisive.

The Sultan's One Advocate.

The sultan's alleged refusal to allow the Red Cross "good Samaritans" entrance to his dominions on their errand of mercy has raised the thermometer of public feeling here several degrees above the highest figure reached before. Peaceable people, who were before willing to go as non-combatants, talked of weapons of carnal warfare in a way to remind the elders of the days of the Rebellion. But the Nineteenth Century Club, which always goes in for "the other side" of living questions, got hold of F. Hopkinson Smith, the one advocate of the Ottoman monster, and heard him reiterate his praises of that wholesale murderer and his charges of the responsibilities for the cruelties in Armenia to the account of the poor Christians, whose sufferings and death have aroused the world. Dr. H. L. Wayland told many truths in reply, and the assembly went out, each holding the opinion with which he came.

Three Interesting Meetings.

The Mount Holyoke Alumnae of New York, Brooklyn and vicinity held its semi-annual reunion here on the 12th, about 125 attending. Of course "the endowment fund," with the new expectations from Dr. Pearsons, was uppermost in thought and speech. This branch of the fifteen associations has not yet completed its canvass, but the others have raised \$53,000, and a generous addition will be made in this city and State, from which have gone more than a quarter of all Mount Holyoke's pupils in the sixty years of its grand work. The principal addresses were made by the president, Mrs. Edwin Atwill, Dr. Charles Cuthbert Hall and Miss Ellen C. Parsons.

Marked interest was awakened by the reports of the University Settlement Society at its annual meeting on the 15th, presided over by President Seth Low, with addresses from him, from Mr. James B. Reynolds, the head worker, Mr. R. F. Cutting, Dr. Felix Adler and Miss Helen Moore, the librarian. The year's receipts were \$11,278 and expenses \$11,191. Membership 390, annual dues \$5.675. Of the population among whom this work is carried on about seventy per cent. are Hebrew, ten per cent. Catholics, ten per cent. Protestants and ten per cent. nondescript. Strong pleas were made for more workers, more books and a suitable building, to cost about \$150,000.

The necessity for constructing a new building for the Academy of Design, arising from the recent sale of its present galleries, has developed a rather warm division of feeling among our artists and lovers of art. The majority of a committee on site and plan recommended the consolidation of the academy with three other established bodies of artists here in one building with, perhaps, a union of the several properties. The minority of the committee and a large majority of the academicians opposed the union, and on Wednesday evening it was voted to maintain the separate independence of the academy and to set at once about securing a proper site.

The National Locomotive.

Every passer-by can see and hear that a deal of work is going on in Madison Square Garden. The inquisitive learn that it is in preparation for the great annual bicycle

show, beginning on Saturday night (18th), to follow up that of last year, only on a much larger scale. It is said that not only a sample of every "wheel," old or new, made in the country is to be exhibited, but every part of each style of machine is to be set disconnected before the visitors, that each may judge for himself as to the relative merits in every particular of the entire collection. The promoters of the show say that there will be nearly 500 exhibitors, and that the value of the machines on view will not be less than three-quarters of a million dollars. Some, built more for show and advertising than for use, will be of great cost—one, adorned with gold and gems, to be sold, if at all, for \$5,000. Not only are "tandem" wheels promised, but those with electric motors for carrying four and six persons, and others for traveling on ice and for navigating the water. It looks as if walking would soon be wholly discarded.

HUNTINGTON.

FROM THE INTERIOR.

Help for Armenia.

Not only are the churches of our order ready to contribute to the poverty-stricken Armenians, but the city, as a whole, is becoming interested. A committee of twenty-five, appointed by the mayor, includes the names of some of our best citizens. Mr. S. M. Moore, the father of Mrs. C. F. Gates of Harpoot, is chairman. Its appeal will soon be issued, and to it one cannot doubt there will be a generous response. In common with the whole country, Chicago was shocked at the sultan's refusal to permit the Red Cross to furnish relief to his subjects and at his claim to be a compassionate ruler. Still the course seems a natural one and one which certainly ought not to surprise people who have known that free speech has been muzzled to some extent even in Chicago and persons kept from serving on the committee appointed to secure aid for Armenia by the influence of the Turkish consul.

The minute on Armenian affairs adopted by the Ministers' Meeting Monday, although not entirely acceptable to our brethren of British descent, was yet voted for almost unanimously. The feeling with the ministers is very decided that England could, if she would, put an end to the massacres, that having insisted upon reforms, in the interest of humanity, it is true, which have irritated the sultan into ordering these massacres, it is now within her power, and has been for months, to make such representations to the tyrant on the Bosphorus as would compel him to be humane.

New Buildings for the University.

It has been decided to erect at once four new buildings for the biological department of the university. They will be paid for out of the gift of Miss Helen Culver. They will stand on Fifty-seventh Street and will form a quadrangle of their own. President Harper is off duty this term. He has taken no rest since he began his work here four years ago. Having turned the first corner in the founding of the institution he feels that he is justified in having a vacation. So he has brought his course of lectures on Prophecy to an abrupt close and retired to Morgan Park, one of our suburbs, for rest and, it is reported, to write a book. He meets the trustees once or twice a week and evidently keeps his hand on the helm, although openly responsible for no work this winter. The theological department

asks for \$50,000 from its friends with which to pay debts and to secure an additional \$50,000 from Mr. Rockefeller. It should be remembered that large gifts for definite objects often leave former departments greatly hampered. The old theological seminary has always had a hard task before it, and, although it is on a better foundation than formerly, it needs the special gifts from its Baptist friends for which it sends out its appeal.

High School Teachers and the Board of Education.

Those who are especially interested in the reputation of our schools have been anxious over the recommendation of a so-called retrenchment committee to reduce the pay of our high school teachers. The saving through reduced salaries would be only about \$56,000 a year, but this would come out of four hundred persons, to many of whom it would mean either a good deal of hardship or an entire change in their plans of life. Under the recommendation of the committee some of the salaries would be reduced from twenty five to thirty per cent. Through a change in the grouping of teachers into classes for promotion, from most all hope of promotion would be taken away. The teachers were justified in regarding the action as involving a disgrace to which they could not willingly submit. At the last meeting of the Board of Education, in view of the protests of the teachers and of many influential tax-payers, the matter of reduction was reconsidered and referred to a joint committee on which the high schools will be represented, which undoubtedly will report that no change is desirable, either in amount of salary paid or in the grouping of the teachers. Certainly, if the hope of advance by reason of merit or faithful service is lost, the character of our teaching force will rapidly degenerate. There is no shortage in the school fund, calling for retrenchment, although general city taxes are about twenty five per cent. higher than last year.

Dr. Davis of Detroit.

While we congratulate Eliot Church, Newton, on its acquisition we cannot help sympathizing with the First Church of Detroit, the State of Michigan, and the whole Interior on the loss they sustain in the removal of Dr. Davis from among us. He has had an exceptionally prosperous pastorate. He has loved his people and they have loved him. He has entered heartily and sympathetically into every effort which has concerned the moral and spiritual welfare of the State. Considerations of health on the part of some members of his family are the only reasons for his leaving a church which has stood loyally by him from the first, and which was never more thoroughly united in him than now. We predict for Dr. Davis a most successful pastorate in Newton, though in the gain of the East we feel sensibly the loss of the West.

Reception to Dr. J. G. Johnson.

Thursday evening the New England Church gave their pastor a reception at which he was welcomed back from his trip to Japan most heartily. Professor Mackenzie, who has supplied the pulpit so acceptably in his absence, took part in the exercises. Dr. Johnson described some of the customs in Japan and promised next Sunday to say something about the missionary outlook in Japan.

FRANKLIN.

The Religious Life of Yale University.

By Charles S. Macfarland.

Among our larger colleges Yale stands pre-eminent in its religious life and activity. Of a recent graduating class of 200 men 164 were members of churches—a larger proportion than one would be likely to find outside of college in any but a religious organization.

The public religious life at Yale centers in its Y. M. C. A., which is the largest and the leading among the many college societies. Dwight Hall, the association building, is one of the handsomest on the campus. Its purpose is primarily to furnish a home and center for the religious life of the whole university. It forms, with its attractive reading-rooms and library, a common meeting place for the students. Here its general secretary has a permanent office, where his fellows can meet him for any service he may be able to render them. An employment bureau, for the benefit of the multitude of Yale men who depend on employment to meet their expenses, is sustained. The membership is now more than a thousand, and it is the largest of the 525 college Y. M. C. Associations in the world.

Each new student receives at his home by mail, about a month in advance of his coming to Yale, a handsome handbook, extending an invitation to Dwight Hall privileges and offering aid in obtaining board and rooms. During the opening week a reception is tendered the incoming students, thus initiating them at once into the religious life of the university. Every Sunday noon at the close of chapel service the class prayer meetings are held, each class having its own room. These meetings have a total average attendance of about 200. On Sunday evening, at twenty minutes before seven, is held the general religious meeting of the university, conducted by students and addressed by the professors or by leading visiting men. For this year the average attendance has been about 500.

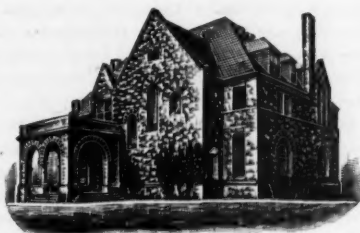
Weekly Bible classes are taught by the students on Wednesday evenings and have a total average attendance of about two hundred and fifty. About one in every five students is enrolled as a member of these classes. In addition Bible lectures are given, at which special topics are treated by members of the faculty to supplement the work of the Bible classes. The annual course of Dwight Hall lectures, at which religious topics of live interest are discussed by eminent men, are among the most popular lectures of the university year.

An important department of Yale's religious work is that of the Foreign Mission Band, which holds weekly meetings for special preparation for foreign work by study of facts and fields. There are now thirteen student volunteers preparing for service who meet with the band. The members also give frequent addresses to interest the churches in foreign mission work. In this connection it is interesting to state that the Yale students are paying the salary of one of the leading missionaries in Japan. Another important phase of religious work which has a marked reflex action upon the Christian life and character of the students is the home mission work.

The Yale Mission was started in 1888, when a number of the men began to con-

duct religious meetings in a hall on Grand Avenue. The work grew so that in 1893 a whole house was rented, and the upper floors were equipped with comfortable beds and otherwise fitted up for a lodging house. The first story, which was once a saloon, now makes an excellent meeting and reading room. The students conduct evening services here and last winter a Bible class was conducted. A student superintendent and the janitor are paid by the Yale Y. M. C. A. Thus far this year twenty-nine men have been reached. Fifty students go out into the slums on every Wednesday, Friday and Sunday evening in connection with this work. Another department is the Bethany Mission Sunday School conducted and taught by the college boys on Sunday afternoons.

A Boys' Club was organized in the lowest part of the city by the Class of '02. A large room was fitted up where street urchins might gather or be gathered for instruction and amusement. In December of each year the Sophomore Class turns the club over to the Freshman Class. Last year the club had 325 boys in its membership. Mem-



DWIGHT HALL.

bers of the class were on duty each evening as teachers. The club furnished bath-rooms and a weekly gymnastic class was conducted. A penny savings bank scheme and the formation of a military company were among the advances made last year.

The Y. M. C. A. is constantly called upon to supply men to go out into various cities and towns to deliver addresses and conduct meetings, and such requests are usually complied with. The great preparatory schools which feed the university are regularly visited by members of the deputation committee, who hold religious meetings in these schools.

During the past year the work of the association has so enlarged that a separate department has been opened for the Sheffield Scientific School. Commodious rooms have been rented and the Bible classes of the Sheffield school have doubled. Such branches will eventually be established in the law and medical departments.

Each undergraduate class elects its class deacons, who have charge of the religious interests of the class and, together with the undergraduate officers of the Y. M. C. A., compose the executive committee of the association. A separate Bible class, meeting weekly, is composed of members of the law, medical and graduate departments.

The supervision of all these lines of work is in the hands of the general secretary, who is selected from recent graduates and whose salary is paid by the students. The present secretary is Mr. W. H. Salmon of the class of '94. In all this work the students have the co-operation of the univer-

sity professors and they are very generally identified with it. In addition to what has been described, which is entirely the work of the undergraduates, is that of the theological students. Much of the work of the city mission is in charge of a committee from this department of the university.

The general religious and evangelistic spirit of Yale students is shown by the large proportion of Yale men at the annual student conferences at Northfield. Last year there were fifty delegates at the conference and the Bible classes were conducted by the general secretary of the Yale Y. M. C. A. During the recent college Week of Prayer twenty-five men met for prayer each morning before breakfast. It is also a significant fact that, out of 269 members of the recent entering academic class, 217 are church members.

A glance any day at the columns of the *Yale Daily News* would give one a fair conception of the large place that religious work and culture have in Yale life. The leading men of the college in scholarship, in athletics and in its literary life are men who are active Christians. The present editor-in-chief of the *Yale Daily News*, Mr. Anson Phelps Stokes, Jr., is chairman of the Bible study committee and leader of his class in Bible study. The majority of the editors of the several college publications, the prize debaters and the honor men in studies are Dwight Hall men.

Moreover, in view of the commendable interest of Yale in athletics, it is significant that so many of her prominent athletes have been leaders in the college religious life. For several years past nearly all the captains of the football and baseball teams have been Christians. Such names come at once to mind as those of Vance C. McCormick, captain of the eleven in 1892 and deacon of his class; W. H. Corbin, captain in 1888 and superintendent of Bethany Mission; C. O. Gill, captain in 1889 and who recently sailed as a missionary to China; T. L. McClung, captain in 1891, a frequent leader of his class prayer meetings; the renowned pitcher Stagg, who was general secretary of the Y. M. C. A. for two years; George Case, captain of the nine in 1894 and also treasurer of the Y. M. C. A.; Harry L. Williams, 1891, the world's record hurdler; Edson Gallaudet, 1893, stroke of the crew and vice-president of the Y. M. C. A.; J. A. Hartwell, 1889, S., captain of the crew and end rush in the eleven; Laurie Bliss, 1893, S., captain of the nine and who with McCormick made a team in Christian work. Other names that present themselves are those of Frank G. Chase, valedictorian of 1894, and W. A. Thomas, the salutarian of the same year, both active Christian workers. Such a list might be extended. Captain Thorne of this year's eleven is a Dwight Hall man.

Within four months fifty-six persons have been sentenced to various terms of imprisonment in Germany for speaking of the emperor without the respect which he thinks is due to him. Most were chance remarks on the streets. Yet the emperor says what he pleases of his subjects. In this country, every citizen being a sovereign, they and their rulers talk about one another freely, and we trust our Government is not less secure.

THE SITUATION AT OBERLIN.

BY PROF. E. I. BOSWORTH.

It is sometimes asked whether the religious life of Oberlin is as pronounced to-day as it was forty years ago. College life in many of its phases has certainly greatly changed since then. The children of Oberlin's alumni come to college with better clothes than those which their parents used to wear. Athletic sports here, as in all colleges, have become a greater factor than they were even ten years ago. Streets full of boys in crimson sweaters, coming in from the athletic grounds, shouting themselves hoarse with the college yell, might seem to a graduate of thirty years ago to present a less devout appearance than that to which he was accustomed in his day. Such changes, however, are soon seen to be superficial and to give little indication of the real spiritual life of the college.

A member of the faculty, who graduated in the class of '59, recently stated quite positively his conviction that the religious life of the college is stronger and more pervasive now than then. The changes have been chiefly in its method of expressing itself. There are probably fewer conversions than formerly, but there are also fewer unconverted students here. Many are converted in Y. M. C. Associations and C. E. Societies before they reach college who, before the days of these organizations, would have come to college unconverted. At the close of last year there were only about twelve unconverted persons in all the college classes together, though the proportion of non-Christian students was much larger in the academy and Conservatory of Music.

At present the great work of the college religiously is to supply conditions favorable to Christian growth. As a result revivals are not as frequent as in former years, but there is perhaps a more evenly strong and constant religious life throughout the entire year. It finds expression in various organizations peculiar to these later years. A vigorous Y. M. C. A. and a recently organized but growing Y. W. C. A. hold weekly meetings, which are well attended, have circles for Bible study and touch the life of the student at many points. A society of Christian Endeavor existed for a time, but was found to be simply duplicating the work of the other two organizations and was discontinued as an unnecessary multiplication of machinery. Each class has its prayer meeting on Friday afternoon just before chapel, led by some member of the faculty. There is a band of missionary volunteers, not as large just now as it has sometimes been, owing probably to the inability of the American Board to send out missionaries at present, but it has a present membership of nineteen, and in the ten years of its existence has enrolled 245. It has actually sent at least forty-five of its members into the foreign field. This is a large proportion when account is taken of the fact that many join the band early in the academy or college course and have eight or ten years of study to accomplish before they can enter the work.

The college partly supports a missionary, Rev. Cyrus Clark of Japan, a graduate of '84. Last year over \$900 were raised, the largest sum yet contributed in any one year. This year the contribution is not likely to be as large. Sunday mornings, at the Sunday school hour, Professor King

conducts a training class, the primary object of which is to fit for personal Christian work. This class has an average attendance of 325, and has become one of the most powerful religious forces of the college.

In these comparatively new ways the religious life of the college is finding an expression which is strong and steady, though not as striking as that of forty years ago. There are still times of special effort, and whenever any special appeal is made to the Christian sentiment of the college the response is generally quick and sure. The meeting of the Day of Prayer for Colleges brings 900 or 1,000 students to the chapel. There are also from time to time revivals. In 1890 Mr. Mills conducted a successful series of meetings, and last winter witnessed a revival of marked power. For some three months after the Day of Prayer for Colleges the work went on without interrupting the regular college exercises. Only one public meeting was held each week, but a great deal of personal work was done and the whole college was profoundly moved.

The religious exercises at which attendance is required are, as they always have been, daily chapel, family prayers in the various boarding houses and two services on Sunday. There has never been any serious discontent with these requirements. In recent years two terms of Bible study have been required during the college course, with the possibility of electing six other terms.

Any résumé of the religious life of the college would be incomplete without a recognition of the influences upon which that life depends. First and foremost among them is that of the Christian townspeople of Oberlin, for the connection between the life of college and town is peculiarly close. The dormitory system does not prevail, and there is no college church. The students, therefore, find homes in the families of the town and worship in the town churches. The students come and go rapidly. One college generation may be more or less religious than another, but the permanent religious atmosphere of the place is afforded by the people of the town, including the faculty.

An important part of this permanent spiritual environment of the college is, of course, the preaching of the First and Second Church pastors, Dr. Brand and Dr. Tenney. Perhaps there is not more than one other man now living in Oberlin who has exerted as powerful an influence upon the whole body of students during the last twenty-five years as has Dr. Brand during his long pastorate. Another important part of this local environment is the influence of the missionaries who come to Oberlin to spend their vacations. The First and Second Churches together have about fifty of their present membership in foreign missionary service. Every year several of these or other missionaries are spending their vacation here. Their children are here in school. For the younger children a Missionary Home has been established. These missionary visitors keep the missionary spirit alive in college and town and often really, though unconsciously, do as much for the evangelization of the world while here as when in their foreign homes.

The presence of the theological seminary has much to do with the religious life of the college. Generally in universities there

is no real connection between the student life of seminary and college. To some extent this general tendency to separation manifests itself here, but a year seldom passes in which there are not in the seminary one or two students whose influence is felt throughout the entire institution and who are leaders in its religious life. The revival last year was largely due to two such men. Thirty or forty students gathered in their rooms every Saturday evening and on these occasions many began the Christian life.

But perhaps next to the influence of the town, with its pastors and resident missionaries, the religious life of the college depends for its support upon the Christian homes from which the students come. Many of them doubtless come from a Christian home life of more devoted consecration than that which they find here. The college draws from a constituency of Christian homes all over the world. Last year its students came from forty-five States and eighteen foreign countries. If this widespread Christian constituency should ever cease to be distinctly Christian, the religious life of the college would perhaps speedily deteriorate in spite of its local environment. May that day be far distant!

CHRISTIAN INTERESTS AT COLORADO COLLEGE.

BY PROF. EDWARD S. PARSONS.

Colorado College, like most of the colleges of the country, was the fruit of the religious spirit. In 1874 the Colorado Association of Congregational Churches appointed a committee to consider the advisability of planting a college in Colorado, and out of that act the college sprang. During the dark days of financial distress, up to 1888, it was kept alive by the prayers and contributions of Christian people in Colorado and in the East. The religious spirit brought it into being, and the institution has never been false to the purpose of its founders.

Congregationalism, with its far-sighted genius for education, is thus responsible for the founding of Colorado College. By the terms of its charter a majority of the trustees must ever be Congregationalists. But, although within the circle of Congregational influence, guided largely by Congregationalists, and appealing most directly for its support to the benevolent men and women so numerous in the Congregational churches, it has never been, in any narrow sense, sectarian. On its board of trustees and its faculty are many who are members of other churches, and in its student body every leading denomination is represented. Its spirit is the broadest in thought and feeling that is consistent with unwavering loyalty to the Master. Denominationalism is never thrust upon the students, is rarely ever alluded to, but permeating and dominating all the life of the college is the religious spirit.

The aim of the college has always been to cultivate the personal element in the relation between faculty and students. The college life has been singularly free from the enmities which characterize so many institutions. It has not yet outgrown—it is to be hoped it never will outgrow—the family spirit. So it has been possible for the religious conviction of the teacher to make itself felt on the students, and the latter have always made a cordial response

to anything suggested for the betterment of the individual, or aggregate, religious life.

The religious services and activities of Colorado College are shaped by the fact that there is no college church. The college has not been large enough, nor is it at present ready, for such a development. The students have their religious homes in the various churches of the city. Up to a year ago each student was required to attend one service on Sunday in the church of his choice, but since that time the experiment has been tried of expecting, but not requiring, such church attendance. The trial has given such satisfactory results that the new plan will doubtless become the settled policy of the institution.

The college itself conducts prayers in the chapel at a quarter past nine on every recitation morning. During each of the last two winters a short series of vesper services have been held on Sunday afternoons, at which representative clergymen from different denominations and different parts of the State have preached. These have been largely attended and very helpful. A college prayer meeting is about to be started, which will furnish a new religious center.

In the curriculum of the college there are two classes for Bible study, one of young men studying under President Slocum the life of Paul, the other class studying under the present writer introduction to the New Testament. This work is elective and is open to all the college classes.

But the religious work in which the faculty personally lead is only a small part of the work done. The students themselves are active and aggressive. The proportion of Christian students is very large, seventy or seventy-five per cent. Among this number, almost without exception, are the leading students of both sexes, a fact which gives tone to all the college life. Both the Y. M. C. A. and the Y. W. C. A. have vigorous organizations, which hold regular prayer and conference meetings on Sunday and sustain a varied work. A personal workers' class of young men meets once a week to study the problems of reaching men with the gospel. There are two voluntary Bible classes among the young ladies for the study of Old Testament History and the Life of Christ. A mixed class is studying home and foreign missions. The student volunteer movement has enrolled nine, five of whom are young women. These students are active in endeavoring to arouse the missionary spirit in the college and in the churches. They have addressed almost every Christian Endeavor Society in the city, and have distributed much missionary literature. The young women of the college have decided to support a Bible woman in India. The students have charge of a mission on the main street of Colorado City, a few miles away, which has been productive of much good.

The moral standard of the students of Colorado College is exceptionally high. The president's report to the board of trustees at the last Commencement said: "There has been no case of discipline during the year, and, in fact, for the past three years." One strong influence toward the securing of this high tone in the life of the institution is the series of chapel talks given by the president once a week during most of the year. These discuss in a strong, prac-

tical way the ethical questions involved in the personal and social life of college students, and they almost never fail to work immediate and lasting effects. A marked change is always observable in the bearing and life of the students at the close of the year as compared with what is to be observed at the opening of the first term. Skepticism always diminishes in a marked way with the length of residence. All these facts show how strong is the influence with which the students are surrounded.

Early in the present college year there was a marked religious interest which crowded a daily college meeting and wrought changes in many lives. We are all hoping that the Day of Prayer for Colleges will result in a continuance and enlargement of the good work.

BODY AND SOUL.

BY HARRIET PRESCOTT SPOFFORD.

Miss Fitzroy knew perfectly well that when she left this earth she would leave her body behind her. But notwithstanding this knowledge she took pleasure in the thought that it was really a delightful body. It was in perfect health and allowed its owner great enjoyment; the long limbs, the strong, straight back, lent themselves to movement that brought the fresh red blood springing along its circuit, dyed the carmine in cheek and chin and fed the life generously.

It was certainly a beautiful body; a sculptor would have loved its slow curves; a painter would have studied its exquisite tints; a priest would have felt the purity and loveliness of its contours. Of course Miss Fitzroy knew this, or something of it; and while she did not plume herself upon it, she was well content about it. Possibly she was more than well content, although it may be for singular reasons; for she thought more or less of the condition to follow this—as young people often do, through some antipodal necessity of their fullness of life—of its probabilities and semblances, and felt the pleasantness of carrying into it the spiritual likeness of a perfect shape and a seraphic countenance.

For of course she never doubted that that would be. Was not this body of hers the work of all the influences upon her from the beginning of time? Did it not represent the action of good and evil upon her and her race, the assimilation and development of either? And was such action to be wasted? This symmetrical frame of hers could be only the result of harmonious forces, the absorption of the best and most beautiful. It was impossible, she thought, that evil passions, disordered brains, low standards and crooked methods should not have led to their outward similitude, in irregular eyes, ugly outlines and deformities, the physical molded and stained by the moral and mental condition. Not that she gave much time to these fancies, but it was an underlying consciousness. If fire or disease or accident had scarred or maimed her irretrievably it would not have changed her mind, because the body as it came to her was hers and therefore her right. She did not vex herself with speculations concerning the effect of such things in the variation of species; the species to which she belonged was a race of well-made men and women, lithe and strong of limb, clear white and red of color, with eyes that

looked at the sun and ears that heard the grass growing, so to say.

It was not, however, that she expected to carry into the unknown this identical red and white, this statuesque rondure and hight, but that she was sure her guise and form there would be the correspondence and sum of her guise and form here. She would have been blind and stupid not to know that she was beautiful; and the complete sum of her philosophy upon the matter was that the beauty was but the working out, the expression and appearance, of the inner nature. People who were not beautiful might be very well in their way—it was a lower way; they might have been retarded, arrested, hindered in their development, but the fact remained that they were hindered. She remembered abortive apple blossoms that fall and never come to fruit; in her unformulated thought she perhaps felt concerning these people as certain thinkers do of those without religious life—that they have no souls. At any rate, they were not Fitzroys, that was all. There had never been a base or a plain Fitzroy. With this there was no arrogance visible in Miss Fitzroy other than the arrogance of youth and strength. It was all the same as her understanding that the world is round; the world has nothing to do with it other than to receive the benefit of being round.

But although this was a substratum of sentiment it was not a matter of active thought. It never occurred to her more strongly than it did just as she was going down to dinner on the excursion boat on which her father had taken a company of Western friends for some sea experience, and had commanded her rather unwilling presence. As they moved they met a throng descending the broad staircase from the upper deck. Some one called her father's name, and she saw Mr. Fitzroy reach up and shake hands with a person to whom Mr. Devlin was unceremoniously presenting him, Mr. Hope, a city missionary, as she afterwards learned. As the man threw his enveloping cloak over his shoulder, and, leaning forward, with his long arm took Mr. Fitzroy's hand over the head of the group below and with his other hand removed his slouched hat, she thought she had never seen a more singularly repulsive countenance—a mask of irregular features, a heavy and protruding jaw and an extraordinary yellow pallor. The fancy shot across her of the loathsomeness of such a creature's soul, of its hideous aspect presently in the unknown life hereafter.

When she came up from dinner and out upon the upper deck, she saw the slouched hat and broad shoulders leaning across the rail, and as the man turned and rose at her father's mention of his name, his arms hanging by his side, dwarfed, misshapen, she thought only of some gigantic creature of the woods and shrank with a swift apprehension before she regained herself, but not so swift that he had not seen it.

He smiled, however, and the instant's illumination transfigured the face. "I have seen you before," he said. "Often. And I have wished to meet you. I have wanted your help."

"My help?" she murmured, in a little doubt.

"Yes," he said, smiling again. "When I want a thing, I find the best way is to say so at once."

"But I"—

"O, only for outskirt work. For such uses as the bells and pomegranates upon the high priest's robe had."

"Do you mean that you want people of—society—to take up the work?"—

"O, not in the least! The workers who came to me because Miss Fitzroy came would be of no sort of use. I mean—well—will you sit down? Here is an air-cushion. May I have this place beside you?" And again she thought of a man of the woods, sitting high, leaning forward on the bough with which he had helped himself to walk upright.

"How clear and fine it is tonight," he said, directly. And although the quality of his voice was harsh there was some inner tone in it that gave presently a vibration of music. "I have been watching these great waves chasing the boat, white and fierce, as if to overtake her, waves the boat makes herself—and thinking they were like many of the troubles that pursue us."

"But what was it you wished me to do?" she said, the least in the world attracted, in spite of herself, by the smile, by the strange resonance of the tone.

"Very little, indeed. And yet an immense amount. Perhaps you will think me abrupt—I hope not gross. But I reason that a prince should know he is a prince and be ready to use his power." He hesitated. "Sometimes I have thought," he said, gazing out across the sea, and almost as though he were talking to himself, "I have thought if one looking like an angel sat at the foot of a bed it would be easier for the dying there." He paused. "In truth, it must have been a great thing to the Greek that he saw forms of beauty in every play of light and shade, in wood or field, the dryad as a bough bent, the nereid in the wash of a wave."

Did she understand him? Was it possible he wanted her to pose for an angel at his deathbeds? It was just as she had thought from his look. The man was either a knave or a fool. But some reply seemed necessary. "Perhaps," she said, indifferently, "one thinks too much of beauty."

"It isn't possible," he said. "Beauty of all sorts, the human face being one. For beauty is only absolute harmony—order; and absolute order is God. Yet it is only the beauty righteously used that is permanent. The other, it seems to be an illusion, a mask; a *simulacrum*; that of the drunkards of Ephraim whose glorious beauty was a fading flower; that of the city of purple, 'O Tyne, thou hast said I am of perfect beauty' and 'thou shalt be a terror, and never shalt be any more'; that of which the Psalmist said, 'Their beauty shall consume in the grave.' For my part, I always felt I would rather their beauty went with them."

"Why! Does it not? Of course it does! We look there as we look here, or who would know us?"

"I hope we don't," he said, brightly. "All of us, that is. Doesn't St. Paul say we shall all be changed in a moment, in the twinkling of an eye? Well, all the days of my appointed time will I wait till my change come!" He was silent then a few minutes, but before Miss Fitzroy recovered herself from the surprise of his manner of conversation, "You were rather astounded just now," he said, "when I told you what I wanted. Did you fancy I wished to practice fraud with an apparent, a theatrical angel?" laughing lightly. "No, no, you mustn't misunderstand me. If you blushed

as I spoke, I might pause. But you treat what all men who look at you must feel as a well-known circumstance, a fact of nature. And I, if I were other than I am, should keep silence. I, a man separated from pleasure," with a gesture of outstretched arms, "a man vowed to solitude and service"—

"O, but you know"—she began in confusion.

"Well, well," he exclaimed, "I am inexcusable! And one day I shall change these prison garments. But since we have trenched upon the matter," he said, "why should I expect to look there as I look here? Why should you? The other reading of the cry of the poet of the desert is, 'Yet out of my flesh shall I see God!' O, yes, I shall drop it. It is written that he makes his ministers a flame of fire. Wherever I am I shall be his minister. I don't know what the flame of fire may signify, but I know that we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory. And what that image may be—well, I only know again that it is, as it were, the body of heaven in his clearness. Yes, yes, when he shall have changed my vile body, that it may be fashioned like unto his glorious body, then shall I be glorious in the eyes of the Lord!" The words came in a torrent, but so low was the tone she seemed to hear him more by intuition than by sound.

"We have a habit of thinking that feet and hands and eyes are necessary to our existence," he went on. "But because we have personality in another life it is not at all necessary that it should be personality as we know it here. My semblance may be that of a flower, a star, a domination, a cloudy presence of snow and vapor fulfilling his word, an unknown power, but I shall be a soul, and God will love it!" Miss Fitzroy's passing thought was of the improbability of that. "After all," he said, "is there surely a body here, a material body? When we look from a lighted window on a dark night is not the room there on the darkness, length and breadth and shape and color, as real as the other room? Is not all, for some purpose of use, an illusion? Is there anything real but the ideal—this ideal body of heaven in its clearness?" Suddenly he shook his shoulders like a shaggy dog coming out of deep water. "It is your fault," he said, laughing. "You began it! But so suddenly speaking to you in familiar ways—have we known each other before in some forgotten life, or is time so short with us here that all acquaintance is crowded into it?" he asked, turning upon her. "But it all leads to what I set out to say," he resumed; "that those who have money, those who have eloquence, those who have sympathy, those who have beauty, should use what they have. There may be a ministration of beauty as there is of acts of mercy. One can offer it and serve with it, even sacrifice with it. There are other sacrifices than those of a contrite heart, you know."

"If one has never done wrong one cannot have much of a contrite heart," she said, for want of something better to say.

"Well, I will not ask you to be contrite—at any rate, not yet. Only to help those that are contrite. To make them feel in looking at you"—he hesitated—"that the gates of heaven are lifted," he added, half under his breath. "To let the little street wretches see!"—

His glance spoke for him. But it would not have abashed her consciousness to supply the word: "Of such is the kingdom of heaven."

"To give young girls just turning down evil paths the salvation of"—He paused again; and it occurred to Miss Fitzroy to wonder, for the first time in her life, if she were that ideal.

"I don't know what you are talking about!" she exclaimed, half impatiently.

"All the better then," he said, looking at her with the wonderful smile again that made her recall stories of transformations in the Arabian Nights. "I will not trouble myself to discover—however I may have wondered in seeing you—if the soul is as beautiful as the face, nor even to try and make it so, if it be not—for you know the glory of the celestial is one and the glory of the terrestrial is another—if only I may claim your help, send for you now and then when I need you, in places not pleasant for the feet. At Poor Poll's—O, I assure you I should not spare you. You have fed on the roses and lain in the lilies of life so long it is only fair you should have the other side of experience."

"Is it so different?"

"It is a life of which you have no more notion than the fish in the water down yonder have of the life of the birds of the air."

"Do you suppose a fish ever does see a bird?" she asked, thinking to get the conversation within her reach.

"A bird on the wing? And wonder concerning the fishes of that great upper ocean of the air? Who knows? Just as we wonder at the dwellers of the sphere above us and beyond us. To every life its own form you see. To that life certainly not this form."

"But a fish cannot live in this air—how shall we live in that?"

"Only the deific in us, perhaps, may live at all."

As Miss Fitzroy gazed in reply she wondered where the deific in him was hidden. It was growing dusk as they swept along the gray waters from which the sunset fires had died, and, in the dim light where she could guess more than she could see, her repulsion was no longer from some hideous wild man of the woods beside her, but from the companioning of one in some weird manner enchanted into evil shape. There had been a fascination in his tones as he spoke, perhaps in his thought, that had made her half forget the rest; but as she looked out before her and across the water, drawing a misty veil over its molten jewels, she could not repress the sense of awesomeness concerning something outside her ken. It was all oppressive to her—possibly the ideas he had suggested not the least of it. She did not think of him as intrusive or impertinent, but it was worse than the vexatious surprises of a bad dream to have the world you had walked on disappear. She had been so sure of herself—and now, after all, it might be that her whole body was not full of light. As is the heavenly, such are they also that are heavenly, and perhaps there was not much in her of the heavenly.

The moon was coming up, sending a dream of light before. The band in another part of the boat was playing for the young people and the children to dance. The music came to her confusedly, but with great ringing *arpeggios* on the harp, "Like vast pointed wings cleaving the air,"

Mr. Hope said. The lamps were everywhere kindled, and the excursion boat, with its broken and sparkling reflections, slipped over the tide like a great fairy palace of light.

Miss Fitzroy was becoming uneasy. She wished her father would come for her, for she did not know her way about the boat. She raised herself from her leaning posture to see if he were in sight. And suddenly there were cries from this side and from that, the captain's trumpet was thundering orders, the music stopped with a crash, and then one assembled, agonized shriek rent the air and there was a vast, black bulk towering above them like the side of another planet. A mighty shock, a recoil, a plunge, a hissing of water and steam, and the excursion boat had been cut in two and was settling to her fate, and the great ship that had wrought her ruin was slipping over the dim water like an escaping ghost.

In the horror of her immediate sensations Miss Fitzroy lost all consciousness of time. She could not tell how long she stood there struck to stone—if it were five minutes or fifty before the boats from the Beltrania were coming back, rowing might and main with great sweeps across the seas swelling to the increasing night wind. She heard their encouraging halloos. She was aware of her father's arms about her. She saw Mr. Hope climbing in and out among the huddled, terrified and paralyzed people, reassuring and soothing and exhorting. She felt that they were settling deeply and more deeply, and more than once it vaguely seemed to her as if some terrible black monster were looking over her shoulder. She did not know if it were death, or if it were the impression that man had left upon her senses, or if it were the darkness of shuddering horror taking shape—the darkness into which one-half the boat, with the captain and the first officer and all the other souls there, had gone down, she herself joining in the wild cry that followed them to their doom. Now, at last, they were being lowered into the boats, hurriedly, breathlessly. Now it was her turn, and her father's, fortunate only in being together. The boat was full, and drew off. One after another, with loud orders, louder outcries, splashing, half-drowning, sobbing, shrieking, the people were crowded into the other boats and pushed off. The last boat was receiving its load, swinging up against the settling mass, rolling back upon the big wave, in danger of being drawn into the swirl of the sinking.

There were left, high under the stern lantern, only two people, a colored woman—the forgotten servant of some members of the party possibly—who had been going from one fainting fit to another, and Mr. Hope. The woman was not fainting now, but, half prostrate, she was clinging to the minister's knees. "O, take me! take me!" she was imploring. "O, don't leave me! Don't let them leave me! O, there's my boy, and my old mother! What will become of them! They haven't anybody but me! O God! Save me! Save me!"

Plainly the minister was trying to comfort her. Miss Fitzroy could almost hear him from their own receding boat. "Save me! Save me!" the woman still shrieked.

"Push off!" they cried in the boat beneath. "You'll swamp us! We can't hold another! No! No!"

"O, can't we make room?" came a woman's voice.

"There's no room to make!" was the rough reply. "We're weighed down to the water's edge now. Hold together up forward there! Bear away, men!"

"O it's the minister! It's Mr. Hope. It's the missionary! You must take him!" another cried.

"It's worth more than all our lives to try it!"

"One of you, then! One!"

"Damnation! Do you want to be sucked down? Pull! Pull!"

"Save me! O, save me!" shrieked the woman.

And Mr. Hope lifted the little colored woman with his long, strong arms, swung her free of the rail, dropped her into the half dozen arms waiting for her, while the boat careened, recovered, the oars flashed and pulled away.

And then the moon came soaring up, and her light lay full on the missionary's face in the moment ere the wreck plunged down into swelling and seething water, as he stood looking up into heaven, and the splendor there seemed shining and breaking from within. Miss Fitzroy's blood was curdled with terror. A sound like a silver trumpet was in her ears. She thought she heard a voice saying: "Greater love hath no man than this, that a man lay down his life for his friends." And it was love she saw in that swift instant that bloomed sweet, serene and mighty on that face—love looking into infinite love blazing back upon it. It was nothing—that misshapen body plunging down to death. It was worse than nothing—her own dazzle of color and curve. For a moment, before she hid her eyes, she had seen heaven hang in the air, and in that moment she had seen also the man's soul, white and strong and beautiful as an archangel, mounting up to God.

A DAY AT THE CONGREGATIONAL HOUSE, LONDON.

BY THE ENGLISH REPRESENTATIVE OF THE CONGREGATIONALIST.

The Memorial Hall, in the heart of the city of London, is known to many Americans. Standing on the site of the old Fleet Prison, where were incarcerated victims of religious persecution in the reign of Queen Mary and Charles I., the hall was erected to commemorate the fidelity to conscience shown by the ejected ministers of 1662 and to provide accommodation for the Congregational library and denominational societies. The building was completed in 1874, and a new wing was added a few years ago. The library consists of more than 12,000 volumes of Nonconformist literature, besides some 16,000 pamphlets, tracts and sermons. The venerable Dr. Newth, formerly principal of New College, has recently done valuable service in classifying and cataloguing the collection. A recent addition to the hall, much appreciated by regular and occasional visitors, is a well-lighted reading-room, where the latest theological and other notable books can usually be seen. Persevering seekers may discover a ministerial smoking-room in a secluded part of the building.

As the official headquarters of English Congregationalism and the home of the denominational societies, the hall is a scene of continuous activity. Of the daily workers there, Mr. Woods, secretary of the Union of England and Wales, Mr. Mearns, secretary of the London Union and Mr. Burford

Hooke, a man of multifarious labors, are early at their desks, and it would be hard to say which is the most industrious. Scarcely a day passes without a meeting of some kind being held. Jan. 7 was a busy day, the hall being then visited by most of the denominational leaders. One of the first to appear was Dr. Fairbairn, the kindly, genial, unassuming principal of Mansfield, Oxford. Then came Dr. Mackennal, ruddy and virile, the picture of health and peace, bringing with him a breath of strong, north country air, followed by Dr. Barrett, thinner, according to Mr. Woods, who ought to know, than when he started for America and the West Indies, but still not looking altogether an invalid, and certainly as brisk and pat as ever. Among subsequent arrivals were Dr. Guinness Rogers, "our veteran standard bearer," quick of eye and ready of speech, Dr. John Brown, of benevolent countenance, who, when he comes to town, usually divides his time between the Memorial Hall and the British Museum, and Mr. Albert Spicer, M. P., always fresh looking, well dressed and imperturbable. In the evening Dr. Newman Hall was seen striding about as though he were eighteen instead of eighty.

The first business of the day was the meeting of the co-operating committee in connection with *The Congregationalist's* Pilgrimage. This committee consists of Dr. Rogers, Dr. John Brown, Dr. Mackennal, Dr. Barrett, Dr. Horton, Dr. Berry, Mr. Woods and Mr. Mearns. Having elected Dr. Mackennal chairman, and Mr. Albert Dawson secretary, the committee proceeded to discuss the arrangements for the reception of the party in England. Much pleasure was occasioned by the reading of a cordial letter from the Dean of Westminster, who said he would be very glad to do anything in his power to welcome the American Congregationalists and mentioned that after inspecting the Abbey they could meet and be addressed in the Jerusalem Chamber, which has witnessed many historic scenes and held many remarkable gatherings, notably the Westminster Assembly of Divines, who sat here more than five years formulating the assembly's catechism and confession of faith, and the Bible revision committee. The offer of courtesies from Dean Farrar at Canterbury was also greatly appreciated.

At Oxford the arrangements include lunch at Mansfield College, to be followed by a talk about the city by Principal Fairbairn, who will hold a reception in the evening. Letters promising hearty welcome were read from Congregationalists at Plymouth, Lincoln, Gainsborough and other places, one writer remarking that very happy memories abided of the visit of American brethren during the International Council and that some whose names had been mentioned in connection with the Pilgrimage were like personal friends. During the stay in London the point of assembly will be the Memorial Hall, where a room will probably be placed at the disposal of the visitors. Dr. Rogers will receive the party at Clapham in connection with the celebration of the 250th anniversary of Grafton Square Church. It transpired at the committee meeting that application has already been made by English Congregationalists to join the American party, and it is tolerably certain that an English contingent will accompany it to Holland. Some of the Pilgrims are sure to

be in demand as pulpit supplies. Inquiries with this object have already been made, one by a Presbyterian minister.

In the afternoon the general committee of the Union assembled for its usual monthly meeting. Naturally the relations between America and England came up for discussion, and it was resolved to cable Dr. Hazen a message, which has doubtless ere this appeared in *The Congregationalist*. One happy result of the "war scare" has been to reveal the depth and intensity of the fraternal feeling between the two peoples and particularly between those who name the Name. One important matter now engaging the serious consideration of the committee is the education question in its threefold aspect of religious teaching in board schools, state aid to voluntary schools and the provision of higher education for the nation, irrespective of class or creed. The denominational statistics for the year have just been compiled. They show that there are in the Union of England and Wales and the Channel Islands Union 4,428 churches, branch churches and mission stations with 1,626,865 sittings, an increase in the year of 13,143. Add to this 4,428 the stations known to be supported by individual churches, and the figures for Scotland, Ireland and the islands adjacent to Great Britain and the total is 4,816. Of the 2,816 ministers in England and Wales, 127 are without pastoral charge, 74 are engaged in collegiate and 42 in secretarial work, and 327 are retired; 265 churches are without pastors; 386 students are preparing for the ministry. The untimely death of Rev. W. Evans Hurndall, M. A., has caused deep sorrow throughout the denomination by which he was greatly respected. By his consecration, industry and evangelical zeal Mr. Hurndall bade fair to repeat in the West End the splendid success that attended his labors in the East End. Escape of gas fumes through accidental displacement of a stove chimney in Mr. and Mrs. Hurndall's bedroom has cut short the career of a most faithful minister and brought his wife to death's door. Thus Westminster Chapel, which had so much difficulty to secure a minister, is once more pastorless. Who knows but that Dr. Amory H. Bradford may again be approached?

With the New Year Rev. J. Morlais Jones has relinquished the chair of the London Congregational Union and assumed that of the National Union. The addresses of few Congregational chairmen have reached a higher level than those of Mr. Jones, the poet-preacher of Lewisham, and his deliverances from the more important position he this year holds are anticipated with unusual interest. A quarter of a century ago his uncle, Rev. Thomas Jones, occupied the chair and he too was known as "poet-preacher." Mr. Morlais Jones, need it be said, is a Welshman. Twenty-seven years ago he crossed the border in response to a call from Lewisham and there he has since remained, exercising a quiet but powerful and far-reaching ministry. A highly esteemed layman, Mr. Arthur Pye-Smith, succeeds to the chair of the London Union.

The evening was spent in welcoming Dr. Barrett and Mr. Woods on their return from Jamaica and in discussing colonial Congregationalism. Just now the colonies are much in evidence, both politically and religiously. As Mr. Chamberlain has brought new life to the colonial office, so Mr. Burford Hooke has infused fresh spirit into the

Colonial Missionary Society. Shortly after assuming the secretaryship he set out on a visit to the Congregational churches and mission stations in Cape Colony, Transvaal, Bechuanaland and Natal. He found that the need of the right kind of men was in some places greater than the need of money. In Zululand he was struck by the excellent work done by the American missionaries, who not only teach religion, but give instruction in trades and crafts. Shortly after Mr. Hooke's return, Dr. Barrett, representing the Colonial Missionary Society, and Mr. Woods, on behalf of the Congregational Union, went as a deputation to the churches in the West Indies. These churches are the fruit of the labors of the agents of the London Missionary Society. Among the early missionaries were Dr. Barrett's parents, who half a century ago went to Jamaica, where the future Norwich pastor was born.

Having decided to limit its operations to heathen countries, the London Missionary Society gradually reduced its subsidies to the churches of Jamaica and British Guiana. Industrial depression, however, prevented them from becoming self-supporting, and two societies guaranteed relief for five years. This aid came to an end two years ago, and the churches, being in a critical condition, chiefly through the continued decline of the sugar cane industry, appealed to British Christians—hence the deputation.

Although Dr. Barrett came from America and Mr. Woods from England, their vessels passed each other off Kingston. The original intention was to visit the churches in British Guiana as well as in Jamaica, but for several reasons this part of the program had to be abandoned. Dr. Barrett and Mr. Woods have come back with what is on the whole a cheerful report.

In Jamaica there are thirty-seven churches and eight pastors—five English, three colored—and Congregational church property is valued at £18,290. During the last twelve years, in which the churches have been learning to stand alone, membership has risen from 2,484 to 3,763, and Sunday scholars from 1,481 on the register to 2,266 in average attendance. Dr. Barrett testifies that the ethical standard of the people has distinctly risen in the last twenty-five or thirty years. Sins against purity and chastity are not unknown, but in every case they are visited with the displeasure and discipline of the church. The deputation was impressed with the reality, depth and beautiful simplicity of the religious life of the churches, their loyalty to Christian ordinances and fidelity to Congregational principles. Outside Kingston there is not a white man in all the Congregational churches of Jamaica, and their poverty is great, but the members cheerfully contribute according to their ability. Educational work is kept at a high level.

The deputation urge English churches to provide and maintain a supply of white ministers as the only means of preventing retrogression in the work so well begun early in the century. In the course of a rousing speech Dr. Mackinnon, vigorously combating the idea that Congregationalism is not adapted to the Negro, effectively quoted from a speech he heard at the Worcester Council of American churches, when the color question was being debated, from the lips of a young cultivated Negro minister, who declared that only two churches had persistently refused to allow

that color had anything to do with Christian fellowship or equality within the church—Roman Catholics and Congregationalists—and that if the Congregationalists deserted them they would be driven to become Roman Catholics. A gentleman from Johannesburg, who had been asked to speak on the progress of Congregationalism in the Transvaal, remarked that Christianity could hardly be expected to make headway under existing political conditions. He stated that his pastor, Rev. D. W. Drew, for whom a new church building was recently completed, has been denied by the government of Pretoria license to marry persons in his church, because four years ago he expressed sentiments hostile to the government.

Dr. Barrett said it was touching to meet the children of old slaves, who used to walk fourteen or more miles at midnight to obtain instruction without coming under the lash of the manager. He met a very large number of black women, all of whom seemed to have nursed him when a baby. Each of the delegates had a tale to tell at the expense of the other. Dr. Barrett narrated how, when Mr. Woods was crossing a river swollen by the tropical rains, the horse that drew the buggy suddenly broke the harness and calmly walked up the hill, leaving the unfortunate secretary in the middle of the stream; whilst Mr. Woods remarked that he understood any one in the clutches of a tiger never made any noise, but when in Jamaica he learned that a person set upon by a tiger ant made considerable noise, especially when, as on one memorable occasion, not one ant only but a thousand besieged a certain Doctor of Divinity. The Norwich people prepared a surprise for their pastor on his return. In his absence they subscribed £450 for the renovation of the building and the introduction of the electric light.

It is quite common to mistake our own incapacity for God's unwillingness to give. We cannot take more than our hearts and lives can hold, not even of the free and abundant grace of God. The limit of blessing for every man is the limit of capacity. Even God does not put more than a pint into a pint cup. Therefore God's richest blessing is the blessing of enlargement. When a soul submits to him he causes it to grow, so making room for more delight and larger power of use in every blessing. God's will to give may always be taken for granted. Our will to receive is not so sure. And when we are disposed to complain of our small share of spiritual blessing, may it not be best to ask ourselves whether it is not our will that fails and our littleness which cannot find room to receive? God's apparent grudging, we may be sure, is always a sign of our incapacity. What we most need, therefore, is a continual enlargement of soul which comes to men only from the continual presence of God's Spirit. God does not offer gifts at random, much less does he enlarge a soul which has no desire for him. He who thinks that spiritual capacity may be picked up anywhere along life's dusty road, and that one may set his heart upon the earth and then enjoy the full measure of a disciple's happiness besides, will surely be disappointed. However we may persuade ourselves to the contrary, the spiritual ambitions of the opening year will be the measure of its growth and its delight.

The Home

THE DEAR TOGETHERNESS.

I dreamed of Paradise—and still,
Though sun lay soft on vale and hill
And trees were green and rivers bright,
The one dear thing that made delight,
By sun or stars or Eden weather,
Was just that we two were together.

I dreamed of heaven—with God so near!
The angels trod the shining sphere,
And each was beautiful; the days
Were choral work, were choral praise:
And yet in heaven's far-shining weather
The best was still—we were together!

I woke—and lo, my dream was true,
That happy dream of me and you!
For Eden, heaven, no need to roam—
The foretaste of it all is home,
Where you and I through this world's
weather
Still work and praise and thank together.

Together weave from love a nest
For all that's good and sweet and blest
To brood in, till it come a face,
A voice, a soul, a child's embrace—
And then what peace of Bethlehem weather,
What songs as we go on together!

Together greet life's solemn real,
Together own one glad ideal,
Together laugh, together ache,
And think one thought, "each other's sake,"
And hope one hope—in new-world weather
To still go on, and go together!

—W. C. Gannett.

WHIFFS OF COMMON SENSE.

IV. THE AGE LINE.

BY MARION HARLAND.

Long life and happiness may be broadly stated as the sum total of human desire, so far as this world is concerned. The announcement that, in the last half-century, the average of human existence has been lengthened by five and a half years may well raise our hopes of the future of our race. Still more encouraging is the palpable truth that our men, and especially our women, wear better than their immediate forbears. We may, if we like, refer the circumstance to certain changes in the conditions of our sex peculiar to this day. The fact cannot be disputed that the majority of American women are younger by ten years than their mothers were at the same age. At fifty a woman speaks hopefully and reasonably of twenty years more of active employment and relishes life as keenly as at twenty-five. Her cheeks are plump, not withered, her eyes lively and bright instead of moving listlessly over the face of earth and man, nonexpectant of any good for one who has emptied the cup of mortal delights and turned it upside down. Even beyond the Scriptural limit of old age the modern woman of brains and energy still bears her torch aloft, well trimmed and burning.

The most active workers in our literary clubs are over forty years old, and the graceful fashion of chaperonage gives to matrons of still more mature age prominence in the gayest society. We hear daily of artists who never appreciated their own talents until their children were out of the nursery and they could gather and concentrate their forces, and of popular authors whose first books were written after they had passed their fortieth and even fiftieth birthday. Ours is the period of delightful surprises in the unlooked-for development of latent powers and the sustained useful-

ness of intellectual laborers. Climatic changes have had something to do with this increase of vitality and access of staying power in the national physique. Sanatory precautions, scientific skill and dissemination of hygienic principles have done more. The wise seize upon the blessed fact and avail themselves of the opportunities flowing from it.

Whence, then, should arise the growing disposition in our churches to divide workers of different ages into sections as decisively as if the bodies acted upon were sheep and goats? If a successful republic be a possibility, republicanism of the purest type should flourish in the Church of Christ, where the unity of the spirit and the bond of peace are the avowed principles of action. Much capital is made by chronic growlers of the preference showed by church people to the rich above the poor. Money is a power everywhere, and the church founded by a homeless Galilean Peasant is not an exception to the sweeping rule. The probability is that it will burrow, like a slug, in the heart of the bride of Christ, until he come to draw his own lines of separation.

Let us note here that it is nowhere enjoined that we shall love all the brethren alike, or consort with as much pleasure with the boorish and illiterate as with the gentle and learned. The Master had his beloved disciple. His followers do not sin in obeying the laws of harmony in the choice of intimates and friends.

None of these rules of natural selection explain the widening chasm between elderly and youthful members of the *fin de siècle* church. It contradicts the object-teaching of the times and is foreign to the polity of the children of this generation. Upon two occasions I have found myself in a position eminently favorable, as I imagined, for the study of the history of this "movement" and for the local rectification of the abnormal situation. In one case, learning, to my disgust, that a Young Woman's Guild was pointedly ignored by the older women of the "Tabitha Circle," I contrived at a meeting of this last, called to discuss important business, to have a Guild representative appear with a neatly-trimmed olive branch in hand. At a given signal from the chair she presented it with modest grace. It was an offer to unite with the "Tabitha" in the anniversary festival under consideration.

"If you will tell us how we can help you, we will do it," summed up the communication. It was heard in stony silence, and when pressed home upon Tabitha by the chair, it was dissected suspiciously and finally accepted ungraciously. The young would-be coadjutors were regarded as presumptuous and their organization as an invidious reflection upon the seniors, "who had conducted women's work in the church before these upstarts were born." The olive-branch was bruised and withered in the skirmish. Thereafter the two societies wrought separately and in rivalry so ungenerous that it approximated enmity.

In the second place the rebuff discourteous came from the Young People's Association. To the ambition natural to youth, the leaders of the band added the intolerance which would seem to be equally innate in adolescence. The age line these described was not merely deep and wide, but it bristled with prickly defenses. Length of years was *prima facie* evidence of imbe-

cility and obstinacy. If oil, as represented by men and women who had crossed the dead line of fifty, arranged for lecture, concert, supper or a series of special religious services, vinegar, in the form of the younger element, held itself contemptuously aloof. "They think that the church can be run without us. Let them try it!" was the tone, if not the language, of the disaffected.

Oil bided its time, making meek references while laboring to Sanballat the Horonite and Tobiah the Ammonite, and, when livelier entertainments were projected by vinegar, patronized them under protest, "out of respect to the church it had upheld all these years." Such show of tempers would disgrace a poolroom. After the lapse of years I recall the experience with mental nausea and sickness of soul, for which the sole solace is the hope that these were extreme cases of the pervasive disease. "Variance, emulations and envyings" ripen fast into "wrath, strife and hatred." Their root is one and the same.

If age and experience ever count for anything anywhere they should be highly esteemed by believers in growth in grace and in such knowledge of our Lord and Saviour, Jesus Christ, as makes the veteran saint a wise mentor for the new recruit. For a quarter-century the cry of the church has been for young men in the pulpit. "Saplings well in front!" is the law in ecclesiastical husbandry. Maturity of judgment, ripe scholarship and knowledge of mankind and the world qualify men for honored places in other professions. The church, as represented by the average congregation, discounts all this when accompanied by age. With these latter-day prophets wisdom is no longer with the ancient, nor is understanding associated with length of days. So well known is this state of affairs that many devout hearts, borne under gray heads, no longer pray the Lord of the harvest to send laborers into his vineyard, and liberal hands withhold contributions from church boards of education, while hundreds of earnest and able clergymen, whose only disability is that they are on the wrong side of fifty, are unemployed.

Let this side of our subject pass; it is less deplorable because it affects fewer people than the outrush of the same prejudice toward men and women who have loved and served and prayed for the church during the long years that have sifted white ashes upon their heads—the years which have brought their children from babyhood to positions that, in their hasty judgment, justify them in laying strong young hands upon the rims of the Lord's chariot. Youth is not a fault that we should challenge it impatiently, neither is length of days a blunder. If, by divine appointment, the rich and poor meet together in the house and in the service of their common Maker, the sober thought and mellowed charity of the elder brother should temper (in love) the impetuosity of the younger.

"The heart without the head is too hot. The head without the heart is too cold. Make them work in partnership," wrote George D. Prentice to a young author. We may borrow the aphorism in pondering perplexedly upon a phase of church effort that is arousing the interest of the Christian world. We would not depreciate the motives and methods of ardent spirits eager to be set in the forefront of the battle. I do, as a lover of the young, protest for their own sake, and in the name of the church so

dear to us all, against their distrust of those whom experience and calmer pulses dispose to prudence. In the campaign for which we are all enlisted the age line should never be so much as named among us, except when untried youth turns to maturity for counsel, and doubting age is stimulated to enterprise by his sanguine juniors. In the un-Christian altercation excited by the array of one of these parties against the other, there is usually—I might say always—fault on both sides.

"Do you see that phalanx of young people who have voted tonight for a motion involving the expenditure of \$4,000?" said a gray-haired trustee to a visitor at a church meeting. "Out of the thirty odd who are crowing over their victory we will not get \$100 to help carry out the measure they pushed through. Their organization is a 'side show' that controls the church."

In leaving the chapel the visitor was joined by one of the thirty odd. He glowed with his triumph, yet had a kindly, compassionate word for the vanquished party. "They mean well," he admitted, "but their joints are too stiff for the double-quick at which the church must move in these times. Old people are afraid of that which is high and young people are good for nothing unless they are high. We hitch our wagon to a star; they hitch theirs to a post. See?"

The visitor thought that she did see. Her conclusion was identical with that of the candid, middle-aged reader of this plain, sorrowful talk. It is a threadbare truism that the safe course lies between two extremes, but bare threads are in evidence of much use, and use implies value.

THE BIRTHDAY OF BURNS.

BY ELIZABETH PORTER GOULD.

The memorials of the Burns district come forcibly to mind at this anniversary of the poet's birth. Again we are in the little, low, thatched roof, white, clay built cottage in Ayr—

Auld Ayr, wham ne'er a town surpasses
For honest men and bonnie lasses—

by the side of the bed where Robert Burns first saw this world's light 137 years ago. The peculiar grate in the old-fashioned fireplace still gives the cheerful fire, while an adjoining room offers an opportunity to buy any of the many and varied Burns mementos. The father—the "farmer William"—who built the cottage with his own hands, lies with "Agnes Brown, his spouse," not far from the house in the Auld Alloway Kirkyard. The "auld brig," dating from 1250, still stands to remind us of Tam o' Shanter's escape that wonderful night, though the "new brig" of the poem is replaced by what is now called the new. The "bonnie Doon" still runs its own sweet course, the flowers still bloom on its banks and the birds still sing their songs in spite of the poet's lament—

Ye banks and braes o' bonnie Doon,
How can ye bloom sae fair?
How can ye chant, ye little birds,
And I sae fu' o' care?

In Dumfries the little house still stands in Bank Street to which, in 1791, the poet moved from his home farm in Ellisland, five miles away. Having been forced by failure of the crops to accept the government position of exciseman, Dumfries seemed a better place of residence. But his heart often turned to the little house he had built in Ellisland, where some of

the happiest years of his life had been spent. There he wrote his *Tam o' Shanter*, which he called his "standard performance" and of which Alexander Smith said, "It was the best single day's work done in Scotland since Bruce fought at Bannockburn." There he wrote *To Mary in Heaven* and many other poems, and on one of the window-panes he cut with a diamond a favorite maxim of his, "An honest man is the noblest work of God."

When, with his Jean, three children and furniture, Burns moved from Ellisland to the little Dumfries house, he was about thirty years of age. His eyes were as full of fire as when Sir Walter Scott saw them, a few years before, in Edinburgh, and afterwards said, when recalling them, "I never saw such another eye in a human head, though I have seen the most distinguished men of my time." When settled in the new home, the poet writes to a friend how his life is spent: "Hurry of business grinding the faces of the publican and the sinner on the merciless wheels of the excise, making ballads and then drinking and singing them, correcting the press of two different publications." All this comes to mind to the student of his life when standing before the little Dumfries house, now marked with a tablet to his memory.

Other thoughts of Robert Burns are suggested by a visit to one of his favorite resorts still standing in the little Scotch town, the Globe Inn. In a room wainscoted to the top is the same table around which he and his friends spent convivial hours, and his favorite chair is unlooked from its case in the corner for the special use of visitors. What tales the old room could tell could it speak! Perhaps it is well it is silent, but who would not like the opportunity of culling the wheat from the chaff in the flow of wit and poetry which must have resounded from wall to wall? So I thought when sitting in the favorite chair, while an elderly man was remarking that he had come from another land to see if he could not get some of Burns's elixir of youth! He wanted some of the overplus of life that time had seemed to deny him. Perhaps it amounted to the same thing in the end, but my desire was to imbibe some of the tenderness for our common human nature which the poet in his best moments revealed. In another room in the Globe Inn Jean's workbox and chair and other Burns relics suggest the daily life. "Comin' thro' the rye" and Polly Stuart are said to have been cut on the window-panes by the poet himself.

But the most pitiful place in Dumfries, or in the world, associated with the poet Burns is the old, shabby, dirty-looking house in a lane—now dignified as Burns Street—leading out of St. Michael Street. Here he and his family lived the last three years of his life and here he died. Ah, the pathos of it, the abject poverty! When looking into the little rooms I could but think of the consolation he found when he wrote to a friend, "I know I must live and die poor, but I will indulge the flattering faith that my poetry will considerably outlive my poverty." And does it not? for in the midst of his poverty there he wrote, the year before his death, "A man's a man for a' that." Doubtless he was inspired there to heroic thought by his service as a volunteer in a corps raised in Dumfries to defend the country while the regular army was engaged abroad in war with France. Through Allan Cunningham's eyes we can see him,

"with his very swarthy face, his plowman stoop, his large black eyes, and his awkwardness in holding his arms," as he marched with the regiment in "their white kerseymere breeches and waistcoat, short blue coat faced with red and round hat surmounted by a bear-skin, like the helmets of the Horse Guards."

The following year, July, 1796, the soldiers with muffled drums and arms reversed were following the dead body in the procession to St. Michael Churchyard. A mausoleum there now marks where the poet, his Jean and their children lie buried. The temple-like building, with its pilasters and domes covering a space of about twenty feet square, though not particularly attractive from the outside, contains a full-length marble statue of Burns guarded by an angel figure. Looking at this I was reminded of the real ministering angel, the young neighbor who—the wife being ill—ministered to the bard in the last sad days. She it was to whom he showed his gratitude by addressing to her the poem afterwards set to music by Mendelssohn, "O, wert thou in the cauld blast!"

But can such a mausoleum, with its lugubrious surroundings, ever be satisfactory to the lover of the simple bard, who found more delight in seeing a flower grow, a "mouseie" run than in a Grecian temple? I could but ask this question again, when standing before the pretentious monument in Ayr erected seventy-five years ago by public subscription. Can this imitation of a Grecian temple on the banks of the bonnie Doon—fine as it is in itself—be an appropriate memorial to the simple Scotch bard, the flower of Scotch poetry? For a more satisfactory Burns memorial I turn lovingly to the simple monument in Dumfries, where at the feet of the marble statue of the poet-farmer, or farmer-poet, is the "mouseie," "wee, sleekit, cow'rin', tim'rous beastie," having its full recognition among the other animals. This memorial, erected in 1882 by his friends, suggests nothing but the poet and his work; for on three sides of its pedestal are appropriate quotations from his poems, while the fourth has an inscription to his memory.

As the thoughts come of the Burns district, at this anniversary time, other places, such as Manchline, where Burns married his Jean Armour and spent some important years of his life, and Mossiel farm, where he wrote some of his best-known poems, come in for a share. But all the country round about seems imbued with his earthly life. More and more are people seeking the famous haunts. Today it is said that twice as many pilgrims go to Ayr as to Stratford. It is a surprise to me that any lover of the bard passes by Dumfries in seeking the birthplace in Ayr; for, taking all things into consideration, no place is more tenderly, pathetically and suggestively connected with Robert Burns than Dumfries.

Children are not so much to be taught as to be trained. To teach a child is to give him ideas; to train him is to enable him to reduce those ideas to practice.—H. W. Beecher.

Last month differed in one respect from any preceding December since the beginning of the Christian era. There were two full moons during the month, and it is of unique interest that no such astronomical phenomenon has occurred since the year when Christ was born.

Closet and Altar

Prayer, which we deem so easy, is, when it is real prayer, the passion of an effort, the wrestling of a life.

We confess that we cannot live without a daily renewal of life. We confess that we cannot separate our life from the life of our kind. Consider earnestly what is involved in that acknowledgment. See whether it does not mean that every faculty of sense, feeling, perception is awakened in us by an impulse from above; see whether every such faculty does not remind us that we must go out of ourselves if we would be truly ourselves. To be *always* going out of ourselves, *always* in fellowship with the source of all good and truth, *always* communicating what we receive from it to those about us, this is the highest perfection we can dream of; this is the life of Christ. To be receiving nothing, to be communicating nothing, to be altogether shut up in self, this is that excommunication which we can hardly dream of; this must be the condition of devils.—*F. D. Maurice.*

If content and thankfulness, if the patient bearing of evil be duties to God, they are the duties of every day and in every circumstance of our life. If we are to follow Christ it must be in our common way of spending every day.—*William Law.*

So . . . comes a human voice,
Saying, "O heart I made, a heart beats here;
Face my hands fashioned see it in myself;
Thou hast no strength, nor mayest conceive of mine;
But love I gave thee, with myself to love,
And thou must love me who have died for thee."

—*Browning.*

Be thou my Sun, my selfishness destroy,
Thy atmosphere of love be all my joy;
Thy presence be my sunshine ever bright,
My soul the little mote that lives but in thy light.

—*Gerhard Tersteegen.*

Though we do but lip, even though we address God without opening our lips, we may cry to him from the inmost recesses of the heart. When the whole direction of the inmost soul is toward God he always hears.—*Clement of Alexandria.*

Accept our thanks for the pain with which we are pained when we have consciously gone astray. We cannot slide from integrity or yield to it without sorrow and reproach. Accept our thanks for any weakness battled with and triumphed over and for any virtue achieved. We thank thee, too, that if we have our times in which the sadness, the severity of life is brought home to us, and are made to feel how much of evil and suffering are bound up in it, we have our times also in which its softer, brighter sides are impressed upon us, and we are glad for all the love, the beauty, the happiness that there is in the world. May the evil and the good alike be blessed, may life be to us always richly worth living while there is truth to seek and knowledge to gain and wisdom to be learned and duty to be performed. Strengthen us to stand in our lot till the end. Amen.

Mothers in Council.

THE NEW AFTERNOON TEA.

Mrs. Shaler's article, in a recent number, on The Possibilities of the Afternoon Tea, so interested me that I am tempted to add a feeble plea for that higher social life which she suggests. I recently attended a "tea" where only five souls were present, but they were souls, and, though of different types, were congenial to each other. Everything was served daintily. There were high thoughts and many bright ones; there were fresh violets, too, and a song to finish, just as the setting sun threw golden waves over the little group. Delicious cocoa, dainty cakes and pretty china ministered to the physical and æsthetic sensibilities, but, above all, there was felt to be a spirit present, a spirit of friendliness and higher sympathy, which gave the real refreshment and a kind that is rarely afforded by the ordinary social function of the "crush" tea.

Nowadays we know, and are perhaps fond of, many people, but, instead of gathering all the different types about us in a "crush," once in three or six months, and entertaining them in a wholesale manner which can be, at best, but a poor expression of our cordial feeling towards them, why not have the different ones—"few and fit"—at a time, and have them oftener, giving ourselves the opportunity of more fitly expressing our feeling of friendly indebtedness and social obligation? Surely then it would not be the "Giggle, gabble, gobble, git" of Oliver Wendell Holmes, but "come, be refreshed, each by the other, be cheered, be gladdened and uplifted," separating, then, not with a sense of time wasted and worse, but of life newly flavored, even though only by an "Afternoon Tea."

E. U. C.

TWO WAYS OF GIVING.

The holiday season which has just passed has brought to us all once more the thought of giving. I wonder if others as well as I have been meditating on the difference between generous giving and unselfish giving. The generous man gives more in quantity than the unselfish man, perhaps, but less in quality; he gives more of his substance, but less of himself. His giving probably wins more praise from men, but unless there has been sacrifice with it it wins far less of the praise of God. There have lately come to my notice two such givers. The one gave a goodly sum of money from his abundant store to be sent with a home missionary barrel. Every one said: "How generous!" It was; I do not wish to belittle the act in any way; but it cost the giver nothing. The other took from the back of her favorite rocking-chair the only tidy in her simple living-room, laundered it with loving care and sent it with a kindly greeting as a Christmas gift to the wife of a stranger missionary out in Washington. When she was remonstrated with for taking from her room almost the only adornment

which the house afforded, she answered, cheerily: "O, yes, I want to do it. I can have other people's tidies to look at, but they, poor souls, perhaps have none." The first gift left behind it a sense of self-satisfaction; the second a feeling of humility. And is it not always so? Generosity and unselfishness may be counted synonyms, but there is often a world-wide difference between them, and unselfishness is incomparably the greater. When our Christmas giving is actuated by unselfish hearts it will repeat the spirit of our Lord.

Who gives himself with his aims feeds three—
Himself, his hungering neighbor and me.

It seems to me that we must bear this difference in mind as we train our children in the difficult art of giving. It is hard to insist upon another's sacrifice of what is dear to him, but it is our duty to do so with our little ones. When my little daughter and I looked through her toy box at Christmastime to select something to be given to less fortunate children, it was a temptation to accept her natural decision to withhold those things which she enjoyed and to share those which she cared little for. But that was not the spirit to cultivate in the child; and when, later on, she saw the big eyes of the eager little girl who came, in response to our invitation, to get the basket of good things, my daughter's satisfaction in having given her best railroad train and her pet china chicken proved to her little mind, as to my older one, that *unselfish* giving had brought the keener joy.

M. M. H.

A pure cream of tartar powder.

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Only
a rounded spoonful is required, of
Cleveland's Baking Powder
not a heaping spoonful.

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NO CHEMICALS.

ALWAYS ASK YOUR GROCER FOR
WALTER BAKER & CO'S. BREAKFAST COCOA
MADE AT DORCHESTER, MASS. IT BEARS
THEIR TRADE MARK LA BELLE CHOCOLATIERE
ON EVERY CAN.

•AVOID IMITATIONS.

The Conversation Corner.



Here comes the old Captain with his winter turn-out! Perhaps he was actuated to make the transfer from the "26" by Reuben's hint about an ice boat last week, or more likely by the various references in the previous Corner and Corner Scrap-Book to the dog-teams of the far north. It is certainly time for him to haul up his boat and take to runners, for it has been zero weather for several days and, although it is milder now, a northeast snowstorm is raging. (Just as I placed this sheet in the typewriter I heard the slow, deep-toned toll of the town bell; counting the strokes and noting the time between them, I knew it was the signal for no public school this afternoon—the children will like that!)

The first letter comes in very appropriately under this picture, for it is about Pomiuk, and he knew very well how to manage "komatik and dogs." Now, poor fellow, instead of driving dogs he has to lie in one position on his bear-skin at "Burnt Wood Cove." The letter was written from London by "Sister Williams," the English missionary who had charge of him in the shore hospital last summer before her return to England:

Little "Prince Pomiuk," who was exhibited in the Chicago Exhibition, was brought to Indian Harbor Hospital, Sept. 28, 1895, Dr. Grenfell having cared for him and nursed him for several weeks. With him came a sack with some very curious looking stuff in it, which on inquiry proved to be Pomiuk's food [raw], walrus and trout. The walrus was a very dark brown color, almost black, with a greenish oil oozing out of it—one could hardly bear to see it eaten, yet the first thing he wanted after recovering from the effects of chloroform was walrus and trout.

The poor little lad was in a very sad state, with wounds burrowing in all directions in his left hip, and his leg drawn up under him, with three long tubes inserted in the wounds. To make matters worse he developed whooping cough, yet bore it all with patience and without murmuring; indeed he was quite happy and would laugh merrily when I tried to say some Eskimo words. He was very musical; one had only to hum a tune and he would play it on his accordion.

He was delighted with a horse and cart, and a Noah's ark with so many animals in it was a great wonder to him. One day he was shown a doll and his curious look of surprise was amusing. He was very much struck with the eyes, nose and mouth, and looking up said in Eskimo, "It is something like a baby!" He was shown another doll that had come to grief and lost its hair, but which on lying down closed its eyes. Pomiuk was very much afraid of it, and each time its eyes closed he popped his head under the bed clothes. . . .

Some of the responses to the first story about Pomiuk (Nov. 28) are very interesting. One offering is from "a Sunday school class in the Church of the Pilgrimage, the first church in New England." Another from the Junior Endeavor Society of the Pilgrim Church, Nashua, N. H., and adds, "The Corner will be eagerly watched for any news from Pomiuk." The following is from a well-known mission among the Sioux Indians in our own country:

FORT BERTHOLD, N. D.

Dear Mr. Martin: In a recent Sunday school lesson I told the story of the little Eskimo boy. My little Indian boys and girls were much interested and agreed that they would do what they could. They have [very few pennies, but they gave their mites very will-

ingly, and I am happy to send their collection of 100 cents. We shall be interested watchers for further news of Pomiuk in the "Corner."

A. P. B.

That is Christianity—the poor Indian children of our Western tribes helping, "in His name," their suffering brother in far-off Labrador!

GOLDFIELD, IO.

Dear Mr. Martin: I enjoyed reading about Pomiuk very much in the Corner and I enclose . . . for him. Hope we may hear more about him in the future.

H. F.

LAWRENCE, MASS.

. . . I was very much interested in the account and recalled seeing him at Chicago. Our company, numbering seven or eight, visited the "village" one day and were standing about him in a circle. He pointed with his stick to one lady and asked, "What is your name?" "Mary," was the reply. He repeated the question to the others, and the same reply was given three times—"Mary." This greatly pleased him and he said, "Free Marys!" A young man standing next to me wore a cap, on which were the letters, "U. S." I pointed to them and asked Pomiuk and he quickly answered, with a hearty laugh, "Columbus."

Mrs. B.

CHESTER, MASS.

Dear Mr. Martin: I am a little five years old girl, and my papa read me the story in the Corner and I want to help the poor little Eskimo boy. My papa is writing this for me and I am so sorry for poor little Pomiuk. I want to join the Cornerers. Can I?

WINNIFRED M.

Other offerings are from Mrs. D., Andover; Sidney L., Brookline; Mrs. H., Enfield; H. M. F., Fitchburg; M. H. B., Southampton; Mrs. M., Mason, N. H.; the H.'s, Providence, R. I.; C. A. J., Hartford, Ct.; S. L. W., Saratoga, N. Y.; M. S. W., Philadelphia, Pa.; Evan and Dora H., Ft. Berthold, N. D.; Mrs. F. A. G., besides anonymous letters.

Several letters received, too late for use, about the "Two Little Pilgrims." Helen C. of Galesburg, Ill., thought they were boys of about the same age, but not brothers. Edith B. of Sunderland, Mass., thought they were brothers and that "they must have a nice mother, they are dressed so neatly." Mary S. of Pittsfield says:

. . . They both have boy's collars and ties on, and mamma and I are surprised that so many think it is a girl. The picture in the Corner this week would be perfect if our friend in the chair had turned his face toward us. [Rather than trouble him to look around when he is busy, why don't you stand over by the Cabinet?—Mr. M.]

Helen H. of Portland, Ore., thought they were "the same child, a boy about six years old, named Raleigh, the youngest in the family"—but she guessed one thing too many, for there is a smaller pilgrim there, saying nothing of Kitty Couzukebabian!

A gentleman in the Congregational House, who lives in the town of —, told me, two or three days ago, that my "Two Little Pilgrims" while out on an errand went on a pond, broke through the ice and, if a man had not pulled him out, would have been drowned. But the brave little fellow went on his pilgrim way and did his errand before going home—but there ought to be two of him when he goes on the pond!

Mrs. Martin

CORNER SCRAP-BOOK.

About Daniel Webster. His birthday was during the past week, and I have recalled the humble surroundings of his boyhood and his struggles for an education. It may be an encouragement to country boys, such as I frequently get letters from, who are beset with difficulties in trying to make their way, to note a little speech he once made:

You do me no more than justice when you call me the farmer of Marshfield. My father was a farmer and I am a farmer. When a boy on the hills of New Hampshire, no cock crowed so early that I did not hear him, and no boy ran with more avidity to do errands at the bidding of the workmen than I did.

The strange thing about his early education was his diffidence as a speaker. This is his own account:

There was one thing I could not do—I could not make a declamation. I could not speak before the school. Many a piece did I commit to memory and recite and rehearse in my own room over and over again, yet when the day came, when the school collected to hear declamations, when my name was called, and I saw all eyes turned to my seat, I could not raise myself from it. When the occasion was over I went home and wept bitter tears of mortification.

And yet this bashful boy conquered himself and became the greatest of American orators. The masterpieces of his eloquence in the United States Senate and on historic occasions have furnished declamations for thousands of other American schoolboys ever since, and still do so. His famous "First Bunker Hill Oration" (1825) is on the list of requirements for entrance to many of our colleges. A little book has just been published (Longmans, Green & Co.) containing the two Bunker Hill orations and those on Adams and Jefferson and on the Character of Washington, with notes and references for an essay on Webster. Such historic orations are far better to study and declaim from than the tame and flimsy collections which are so popular.

What Becomes of Old Engines? The *Springfield Republican* describes a train of ten worn-out locomotives that started from that city for Philadelphia, where a firm deals in such second-hand goods. Boys who have locomotive lists will take notice:

Part of this lot will be sent as far South as Tennessee and part to other places. They were numbered respectively 5, 23, 295, 438, 540, 550, 568, 574, 575 and 609. 568 was the old "Deerfield" on the Connecticut River Road and used to be a pet, but its day has long since passed.

Will Railroads Ever Be Used in the United States?

An old man told me last week that when he was a young man, teaching school in Wenham, the Lyceum had a debate on that question. Most of the speakers thought it absurd. But in a few years he and many others rode to Boston on the absurdity and heard Daniel Webster deliver one of his great orations!

What the Boy Said About a Railroad Train. He lived in a remote region in Scotland, but once on a time accompanied his father to a village near which a branch line ran:

The morning after his arrival he saw a train go by. For a moment he stared at it with astonishment and then, running into the house, said: "Fayther, fayther, coom oot! There's a smiddy [a blacksmith's shop] ran off wi' a row o' houses, an' it's awa' doon by the back o' the toon."—*London Telegraph*.

What Another Boy Said. It was the undersigned, and, although not as old as the Lyceum man, he distinctly remembers talking it over with his contemporaries, when the railroad was still forty miles awa' (say at Springfield). The conclusion was: "We shall hear it coming, and see it over by the Baptist meeting house [a quarter of a mile east], and before we can look again, it will be over at the tavern [a quarter of a mile west]!"

L. H. M.

The Sunday School

LESSON FOR FEB. 2.

Luke 5: 17-26.

THE POWER OF JESUS.

BY REV. A. E. DUNNING, D. D.

Luke follows the account of the initiation of Jesus into his public ministry by his statement to his townspeople of the nature and purpose of his mission. Then Luke masses together a number of illustrations of our Lord's miraculous power, thus showing how his wonderful claims were supported. That God sent him and that the Spirit of the Lord God was upon him were evident because the power of God was present with him to control nature and to heal the sick. One of these incidents is the subject of our lesson. It presents the climax of his power. He can forgive sin. In this vivid picture, which makes known the most precious truth ever revealed to men, the points to be noted are:

1. The helpless sinner. He was a paralytic, physically dead, yet conscious, with a body which refused to obey his will. Jesus saw that his moral nature was paralyzed, no longer controlled by his conscience. His sickness may not have been the consequence of his sin. There are great sinners who have splendid physical health and there are great saints who are paralyzed. But there was an analogy between this man's physical and moral disease. Both were in themselves fatal. For neither of them had he any remedy.

Our sin is a moral paralysis, gradually extending its influence over mind and body. Nature knows no remedy for it. Moral and spiritual life depend on vital connection with God, who is its source. The sinner has broken that connection. Some sinners are conscious of this separation from God. Others appear not to realize it at all. Their spiritual vitality seems to have ceased.

2. Helpful friends. A great healer of disease had appeared in Galilee [v. 15]. He was holding public meetings in the sinner's own town [Mark 2:1]. But the sick man had no power to get to Jesus. His friends had no power to cure him, yet his restoration depended on them. There was only one who could meet his need. They might have been patient and kind in their ministries and yet have left him to go to his grave a paralytic. But it was their prompt, persistent energy which secured health for him. They took him on his bed as he was. They violated propriety. They invaded the rights of others. They broke in on a public meeting. They interrupted the great Teacher in the middle of his sermon.

The unforgiven sinner is fatally diseased. Only Jesus can restore him. If he cannot of himself get to Jesus his friends must take vigorous measures in his behalf. The emergency is pressing. Tomorrow the opportunity may have passed. Let any one sit down and think on what it is for a soul to be lost, to go away, as Jesus said, into eternal punishment. Then let him think on what it is for a soul to go into life eternal, to be forever with Christ. Let him apply these thoughts to his own unsaved friends, and will he hesitate at any steps which seem likely to save them?

3. Forgiveness granted. The sick man's friends sought for him healing for his bodily disease. They had only one ground of appeal to him, and that was their confidence in his power to heal. He never refused such an appeal. When Jesus saw their faith he granted their request. The faith which he saw was not belief in certain doctrines about him, but was simply confidence that he could give needed help. He did not demand as a condition of giving help that men should have complete or even correct knowledge of himself or his mission. He only required that those who applied to him should put their case fully into his hands.

The method by which Jesus wrought the cure surprised those who saw it. He had before rebuked fevers and they fled. He had

said to the leper, "Be thou made clean," and straightway the leprosy departed from him." But he did not declare that this man's disease had vanished. He simply said, "Son, thy sins are forgiven." He pronounced the sick man morally clean and declared a most tender relation between the forgiven one and himself. Jesus did not come to mankind simply to drive away physical disease. He came to ransom men from sin. He healed one to prove that the forgiveness of millions is genuine. Once he gave to his disciples miraculous power to cast out demons and heal sicknesses, in order that they might show that their mission was from him. He does not give such power now, for it is not necessary to his purpose. He gives more convincing evidence than that. When a sinner is restored to peace with God he has the greatest blessing that a sinner can have. Sickness cannot destroy it, and therefore it is a minor ill. He may even be glad to have his petition denied, and say with Paul, "I take pleasure in weaknesses, . . . in distresses, for Christ's sake."

4. Forgiveness proved. Those who heard this astonishing declaration, "Thy sins are forgiven thee," said nothing openly. They did not believe it was a genuine act, but the assumption of power to forgive sins shocked them. In their hearts they charged him with blasphemy. The sick man and his friends had to take his assurance on faith. When Jesus told the Scribes and Pharisees what thoughts were in their hearts [Mark 2: 6-8], he gave evidence of that discerning power which belongs to God. Yet so far he had not furnished convincing proof of his power. There was only one possible answer to his question to them. Of course it was easier to say, "Thy sins are forgiven thee," than to say, "Take up thy bed and walk," for only in the latter case could they see whether or not he had the authority he claimed. He forgave the sick man because of his faith and that of his friends. But he healed him that the Scribes and Pharisees, and we also, might know that "the Son of Man hath power on earth to forgive sins." It is sometimes said that men can forgive sins. Only in a mediate, partial sense can this be true. The convicted sinner will never find peace by any assurance of forgiveness which he does not believe comes from God himself. The Jews rightly said that one who claimed authority on earth to forgive sins is either God or a blasphemer. Jesus proved his authority by a miracle of healing.

5. The proof accepted. The sick man carrying his couch and walking home was a fact not to be disputed. Those who witnessed it glorified God. Whether or not they also sought and accepted forgiveness of their sins we are not told. If they did not, they rejected their great opportunity. If they did, that was the best day of their lives.

The miracle of the manifestation of God through Jesus Christ, which has transformed nations, shed light from heaven into darkness and conquered death, is before us. He who has thus manifested God says to each of us, "The Son of Man hath power on earth to forgive sins." That is either a message so sweet and true that we see God in Christ and worship and obey him, or his words sound to us as blasphemy. The way the message strikes our hearts and affects our motives foretells our eternal destinies.

THE CHURCH PRAYER MEETING.

Topic for Jan. 26-Feb. 1. Christ's Appeal to the Young. Prov. 3: 1-6; Matt. 19: 16-22. What does Christ offer? Favor of God and man; insight into truth; divine guidance; treasure in heaven. How may we respond to his appeal?

(See prayer meeting editorial.)

It is the crowning guilt of men that they will not recognize One of whom they cannot possibly be ignorant.—Tertullian.

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PROGRESS OF THE KINGDOM.

ANNUAL REPORT OF THE C. C. B. S.

During 1895 222 more churches have contributed to this important society than in any previous year. In the total annual receipts, amounting to \$141,566, are included gifts from 2,600 churches, 104 Sunday schools, 143 Endeavor Societies and 342 women's missionary organizations. Every State and Territory, with the exception of Mississippi and Indian Territory, has contributed toward the work. By the payment of \$18,500 from the parsonage loan fund, forty-two parsonages have been built or essentially improved, bringing into use parsonage property valued at \$43,188; while \$62,319 in the form of grants and \$29,160 in the form of loans on 129 houses of worship have secured church property valued at \$456,188. The church building loan fund Dec. 31, 1895, was \$294,477, which has been distributed in the form of five-year loans among ninety churches. To the roll of honor have been added the names of twenty-two houses of worship and forty-two parsonages upon which accounts have been closed during the past year. Never in the forty-three years of its existence has this society been in more urgent need of funds, in view of the thirty-two left-over applications for aid requiring \$21,575, and twenty-six other special calls for large and small sums, which would take the form of formal applications if warranted by the funds on hand.

THE OLD MISSIONARY CONCERT.

The regular monthly missionary meeting, known in past generations under the name of the "missionary concert," has ceased to become a feature in the majority of our churches. Some of them, which are fortunate enough to secure a good speaker, now and then give up their midweek prayer meeting to an address from a returned missionary or field secretary, but neither this nor the missionary meetings of the Women's Auxiliary or the Y. P. S. C. E. can fully take the place of the old-fashioned concert, which reaches all classes and ages of church members and, by throwing an individual responsibility upon them in preparing the programs, stimulates a desire for intelligent information and generates interest in and enthusiasm for the cause. We believe that the pastors are largely responsible for the decline of the monthly missionary concert. One of our correspondents writes that he has attended one Congregational church for twenty-one years and of his six pastors during that period not one ever took a step towards instituting regular church missionary meetings, and adds, pertinently, "It is not so very strange that the interest in missions in our churches is limited if the ministry does nothing to instruct."

Another reason why the monthly missionary meeting has died out is for want of fresh and original topics for study and discussion. But we can hardly plead such an excuse in this era. The missionary enterprise was never in so interesting a stage as at present, with its varied aspects and complex problems, and missionary literature was never so rich and abundant. Now, at the beginning of a new and eventful year, is the time to reinstitute the missionary concert as a regular feature of the church calendar. Let those who are responsible for laying the plans consult lists of topics prepared by others if their own ideas are not satisfactory. For foreign topics see those suggested by the American Board and the Woman's Board, or for subjects for home missionary meetings obtain the list proposed by the Woman's Home Missionary Association; while if a church desires to study the efforts and opportunities of our six Congregational societies, together with a few general subjects of current interest, why not adopt our list in *The Congregationalist Handbook* for 1896? An article in the current *Missionary Herald* dealing with this whole subject of the missionary concert will be found to be illuminating and convincing.

OUR OWN WORK.

American Board in Johannesburg. Many contributors to the American Board never heard of Johannesburg in the Transvaal until within the past few weeks, yet two of the workers connected with the Zulu Mission, Mr. and Mrs. Goodenough, began an interesting enterprise in that city more than two years ago with gratifying results. While on a visit to Johannesburg for the purpose of looking after some of the Zulus from Natal, who had gone to work in the gold fields, Mr. Goodenough was impressed with the favorable opening for missionary work among the 100,000 natives working in the mines along the Witwatersrand and in Johannesburg. He wrote that many of the Zulus from Natal had been trained in our mission schools, and these, with others of the tribe, could be reached and helped by church services conducted in their own language. Moreover, they would be glad to find a friend in the missionary in a land where they often need a white friend, for the black man has no standing, can own no land and must have a monthly pass to stay in the city at all. The law does not recognize native marriages and treats the natives more like cattle than men. This opening for city missionary work Mr. Goodenough and his wife entered with vigor, and were welcomed with such enthusiasm by the Zulus that in a few months a new chapel which accommodates 300 was built and filled every Sunday with the Natal Zulus. A large share of its cost was contributed by the natives themselves, who, poor as they are, know how to be generous and have also assumed responsibility for a part of the current expenses of the work. Evening evangelistic meetings at the native quarters and open air services have also been successfully established. Of the latter Mr. Goodenough writes: "It required some courage to hold such a meeting, for the prejudice against blacks is all-pervading here. I saw one white man turn away with a look of contempt on his face because Mrs. Goodenough let a black boy sing out of the same book with her."

Co-operation. *Christian Education* calls attention to the fact that through the harmonious agency of five societies an educated Christian Mexican, Mr. Moya, and his wife are at work among their own people in the village of San Mateo, N. M. Mr. Moya graduated last summer from the Training School in El Paso, supported jointly by the C. E. S. and the A. B. C. F. M., and Mrs. Moya is a graduate of the girls' school in Chihuahua, Mexico, under the charge of Rev. J. D. Eaton, missionary of the American Board. They were recently married by Rev. G. E. Birlew, a pastor supported by the C. H. M. S. in San Rafael, and the young couple have been sent to San Mateo under the auspices of the C. E. S., with money furnished by the New York Woman's Home Missionary Union, to reopen a mission school once taught by Miss Virginia Dox under the direction of the New West Commission.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb. 2-8. Laborers Together with God. 1 Cor. 3: 6-23.

In a certain sense all our daily labor relates to the progress of the kingdom, and we have a right to believe that honest, faithful toil in the service of a worthy enterprise may, in the large way of looking at life, be considered co-operation with God. But our Scripture passage sets forth manifestly the conditions of special spiritual work. Paul is thinking of the efforts which Christians put forth to bring their fellowmen into a saving relation with Christ and to establish his rule in the hearts of all men. And this is certainly a part of our Christian duty. Something is wrong if we are not anxious to save people about us from their sins and to sustain those

special agencies that endeavor to lift and educate the spiritual nature. Our encouragement in this undertaking, the apostle reasons, is that God is working with us.

The thought is, first of all, a source of enthusiasm and a guarantee of ultimate success. We are interested in a certain individual. If we were to approach him on the subject of his soul's salvation, relying simply on our poor, halting way of setting forth the Christian life, it would seem often a hopeless task, but to remember that before we thought of this friend God has preceded us in his own striving with that heart, that he will be with us when the difficult and dreaded effort is made, and that he will continue with the soul after we are gone and press home the truth which we have tried to utter, brings a great access of strength and inspiration to us.

It is equally true in respect to any larger enterprise to which we commit ourselves in connection with others. Some of the strongest and noblest causes that today are scattering light and blessing in all parts of the world have grown out of the faith and hope of two or three men. If we go back to the beginning of almost any of our prosperous churches we find that at the start they were feeble, subject to hostile criticism, despised by the world, but a certain few devoted believers, trusting the leading of Providence, committed themselves without reserve to this special form of service for God and man, and the outcome of their labors justifies what to others seemed at first foolishness and perhaps madness.

Another advantage of working with God is that we learn God's way of doing things. It is almost essential for success in business to enter into the spirit and method of the firm with which you associate yourself. This is the safeguard against unwise and fruitless ventures in Christian work. A man who lives near to God learns something of the purposes of God, catches a little of the tranquility of God in his activities, acquires the persevering habit, is not daunted by the misrepresentation and harsh judgment of others and quietly and hopefully toils on sure of the final outcome. To share in God's work and to do our part, not thoughtlessly or impulsively, but striving to forge our link in such a way that it will fit into the chain of God's purposes, is the ideal toward which we should strive.

Parallel verses: Prov. 10: 16; Eccl. 11: 1; Matt. 9: 37; 21: 28; Luke 10: 2; John 5: 17; 1 Cor. 16: 9; Phil. 2: 12; 2 Tim. 4: 2.

HOW ONE EMPLOYER AVOIDS STRIKES.

I have a friend in Washington who is the president of a great manufacturing establishment in the West. He told me last year that in twenty-five years' experience they never had any difficulty in their works. There never had been a strike, there never had been any reduction of wages during that whole period; and yet there had been a constant reduction in the price of their goods and in their cost. A neighboring establishment has a strike about every year. The manager of this, seeing the prosperity of my friend's establishment and its freedom from difficulties, came to him when they were suffering from a strike, and said: "Colonel, what is the secret of your management? What do you do to escape strikes and these labor troubles?" "Well," the colonel said, "I probably do some things that you would not." "Well, what is that? I want to learn." "To bring the thing down to a point, let me say that we have now on our pay-roll a man who has been with us twenty years—a skillful man, who knows his business. We never have reduced his wages. He has been sick on his bed six months, and is likely to be there several months more. Yet his name stays on our pay roll. Now, you wouldn't do that." "No," he said, "I wouldn't." "Very well," said the colonel, "have your strikes."—Hon. Carroll D. Wright.

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Literature

CONDENSED NOVELS.

Mr. W. T. Stead, that restless and effervescent Englishman, who always means well and often does considerable good, even when his zeal outruns his discretion, has proposed to publish a series of reproductions of the masterpieces of the leading novelists in so condensed a form that they can be sold to the reader at a penny, i. e., two of our cents, apiece. He would reproduce the best chapters in full and all the most famous scenes, most brilliant descriptions of character and most thrilling incidents. The remainder of each work he would boil down into a very brief compass. He expects to condense novels containing 200,000 to 300,000 words into from 30,000 to 40,000 "without destroying the aroma of the original and without omitting any of the best passages of the author."

This plan already is in process of execution and its success or failure will be watched with considerable interest. The first novel to be treated thus is Mr. Rider Haggard's "She," and 250,000 copies of the first condensed edition are to be printed. The theory is that, as penny editions of the poets have succeeded, penny popular editions of the leading novelists ought to succeed. But apparently the theory overlooks that the poems were not condensed in the same manner proposed for the novels. The purpose in view, that of increasing the public knowledge of the best literature, is eminently laudable, although there may be some question whether such stories as "She" represent that class of literature. But we doubt the success of the scheme. A condensed novel always bears the marks of its condensation too plainly. It is like condensed milk, a very different thing from the real article, and by no means equally adapted to be popular.

BOOK REVIEWS.

STUDIES IN THEOLOGIC DEFINITION.

The special feature of this volume, the work of Rev. Frederic Palmer, rector of Christ Church, Andover, Mass., is its interpretative quality. It is elucidative and explanatory, setting forth with clearness many things which often are accepted more or less unconsciously. It is one of the books which will reveal to many readers that they have much in common beyond what they were aware of.

It discusses some of the vital doctrines of the gospel—the being and character of God, the incarnation, salvation, forgiveness, the atonement, etc.—and it deals with them in an unusually helpful manner. The chapter on the incarnation brings out effectively the need of Christ's life to reach its climax in such a death, but rightly putting more emphasis than used to be put upon the significance of this life in itself. That on the atonement also embodies sound and vital doctrine in exceptionally intelligible sentences.

The church in his thought represents the organic relation of God to humanity, and both the spirit and substance of what is said are generally judicious and admirable. But he does not appreciate the jealousy with which the independence of the local church is guarded among Congregationalists. The organic mutual relation of the different parts of the universe is urged strongly and the development of the organic element of Christianity in intellectual and

spiritual directions is one thing which he strongly purposes to show.

Plain people can understand this book yet profound thinkers will find it well worth their attention. To mediate between learning and untrained intelligence, to help thoughtful seekers after spiritual light and truth to realize how much they already have, how to gain more, and what more to strive after—to do these things and to do them well is to deserve high praise, and Christians of all forms of faith will find much to approve in these pages. If any are disturbed at first by some differences from their accustomed phraseology they will find the substance of the truth carefully preserved and honored. The volume is one which most readers will read a second time. An appendix contains an able critique of the "Andover Movement." [Houghton, Mifflin & Co. \$1.25.]

RELIGIOUS.

Temptation and Toil [Thomas Whittaker. \$1.50] are the respective subjects of two series of religious addresses which form a volume by Rev. W. H. M. H. Aitken, an English clergyman somewhat well known for popular and even evangelistic labors. They are eminently practical and also embody the results of a great deal of careful and sometimes profound reflection. The sermon or address upon *The Temptation of the Perfect Man* is somewhat striking. The ordinary reader will find new and useful thoughts suggested to him, and he who already has traversed the ground which the discourse covers will be grateful for the clear and telling statement of truth which is here afforded. There are eight discourses upon *Temptation* and they bring out a large variety of aspects of the subject and uniformly handle it with a masterly grasp and make stimulating spiritual impressions. The second part of the book upon *Toil* is similar in manner and equally to be commended, although from the intellectual point of view it is less elaborate, but the subject does not call for profound treatment.

The Bennett lectures for 1895 have been published with the title *Light on Current Topics* [Massachusetts New Church Union. \$1.00]. These lectures, endowed by the late Mrs. Eleanor Bennett, are devoted to the inculcation of the teaching of the Swedenborgian, or New, Church, so called. In the year 1895 six lectures were delivered upon this foundation upon the following topics: Theosophy and Religion, by Frank Sewall; The Right and Exercise of Ownership, by J. K. Smythe; The Divine Law of Use and Its Application to Industrial Problems, by Albert Nason; The Relation of Church and State to Secular Affairs, by S. S. Seward; Pauperism and Crime, by T. F. Wright, and Natural and Spiritual Health, by James Reed. There is much in the book which is timely and of great interest to Christians of all names, but the members of the New Church of course will appreciate them most highly. It is useful for us all, however, to learn to look at such subjects from each other's points of view and something may be learned about Swedenborgianism in its relation to the study of truth from these pages as well as about the topics more specifically considered.

Rev. A. R. Buckland is the author of *Women in the Mission Field* [Thomas Whittaker. 50 cents], a little book intended to indicate the recent growth of women's work in connection with foreign missions

and to point out both the perils and the joys which beset such missionaries. There are sketches of Sophia Albrecht, Charlotte Tucker, better known by her *nom de plume* A. L. O. E., Mary Riggs and others in the book, which is very simple and unpretending, but makes a clear and striking impression.

Dr. Lucy R. Meyer has edited *The Shorter Bible Chronologically Arranged* [Hunt & Eaton. \$2.50]. It is an abridgment of the Bible and its component parts are synchronized. Bishop J. H. Vincent has supplied the introduction. Whether the condensation of the Bible is much to be desired or not is questionable. We confess to a strong preference for the accustomed form, but, if condensation be desired, Dr. Meyer's work appears to be a good example of judicious and skillful effort in that direction. It is printed neatly and even handsomely.

Another little book intended to promote Christian Endeavor work and spiritual progress in young people in general is *Guidance in Prayer* [Presbyterian Board of Pub. & S. S. Work. 50 cents]. It has been prepared by M. E. H., and Rev. Dr. J. R. Miller has furnished the introduction. The prayers impress us favorably, but not strikingly. We have no doubt, however, that those who desire aid in this direction may find them useful, and their use may stimulate the unready to more natural and extemporaneous prayer.

STORIES.

A story with a moral is no longer either novel or specially attractive on that account, but a good story with a moral makes a deeper impression than any other. Mrs. Mary Lowe Dickinson's new book, *The Temptation of Katharine Gray* [A. J. Rowland. \$1.50], is too long and too improbable, yet it does not lack elements of strength and even deep interest. The moral enforced certainly is important and the manner in which it is impressed is effective, yet too much is undertaken in the plot and the various loose threads are gathered up and interwoven finally in a manner which is decidedly more probable in a story than in life. But in spite of its faults it is a bright, stirring, high-toned volume, which will convey needed warning to many readers and perhaps equally needed inspiration to others, and which is likely to be a favorite in the Sunday school library for a long time.

Dean Farrar certainly wields a versatile pen. We are not clear whether his volume just sent us, *Gathering Clouds* [Longmans, Green & Co. \$2.00], is a new book or one of his earlier productions reprinted, but in either case it is a powerful and touching story of the days of Chrysostom, who is its chief hero. Its extraordinary length bears witness to the engrossing nature of the labors of its author. He has not had time to be terse and the voluminousness of its style is a literary defect, yet one which does not diminish the effect of the story as much as might be expected. The author has drawn a vivid picture of the church quarrels of the time, of the rivalries of different individuals and schools of thought, and the striking contrast between the self-sacrificing piety of Chrysostom and the selfish and corrupt ambition of most of the contemporary bishops, and the pathetic develops into the dramatic and the dramatic into the tragic ere the story closes. If the author could have written it in two-thirds its length it would have been a far better piece of work, but as it is it is a credit to his inventive and

descriptive powers and does equal honor to his heart.

The contrast as one turns to Hamlin Garland's new book, *Rose of Dutcher's Coolley* [Stone & Kimball. \$1.50], is almost painful. Dean Farrar's book is an example of old-fashioned novel writing, Mr. Garland's of the *fin de siècle* type. No honest critic can deny that the book exhibits real, considerable and, now and then, exceptional power, and no such critic can fail to note the undercurrent of sensuousness, which almost becomes sensuality at times, which, whether intentionally or not, is the most conspicuous feature of the book. It would have been easy, by altering a comparatively few expressions here or there, to have so modified this feature of the work as to have rendered it unobjectionable. But, although it is more suggestive than outspoken, the book belongs with the school which is characterized as a whole by morbidity on the subject of the body. There are clear and strong portrayals of character, fine bits of descriptive work and other evidences not merely of the author's possession of the literary instinct and of considerable mastery of his art but also of his capacity to do work of a very high and noble order, but in this book he has written too often with the eyes of his mind cast down instead of elevated.

Charles and His Lamb [Charles H. Banes. 75 cents] is by Miss Marshall Saunders, author of that charming, impressive and popular story of a year or two ago which was also an effective plea for kindness to animals, *Beautiful Joe*. This new tale is very short and simple but is equally telling and will take a strong hold, especially upon the younger children. It is dramatic and pathetic in its utter simplicity and artistic with an art which reveals itself by concealing itself.

ESSAYS.

Mrs. Julia Ward Howe has been known for some years as an agreeable and thoughtful essayist. Identified as she has been with the woman's suffrage movement so largely that many of the general public never think of her in any other connection, it is well that she should remind the world that that supposed reform does not bound and limit her life. She has long been known to a considerable circle of friends as a thoughtful and at times brilliant writer and speaker, and the book just issued, which contains seven of her essays and which bears the title of the first one, *Is Politely Society Polite?* [Lamson, Wolfe & Co. \$1.50] will do much to enliven public appreciation of her conspicuous power. These essays are on a variety of subjects, chiefly literary and social, and they reveal the sincerity as well as the frankness of the author and illustrate the high quality of her literary culture.

Mr. Gamaliel Bradford, Jr.'s, little volume, *Types of American Character* [Macmillan & Co. 75 cents], is little only in form and appearance. Its seven papers on the American Pessimist, Idealist, Epicurean, Philanthropist, Man of Letters, The American Out of Doors, and As a Scholar, contain the conclusions and indicate something of the processes of conscientious and remunerative reflection. A high ideal is kept in view, although certain positions may be open to question. The literary form of the work is exceptionally choice. The author possesses an uncommonly pure and telling style.

POETRY.

Messrs. G. P. Putnam's Sons have brought out a book called *Love and Laughter* [\$1.25] by James G. Burnett. It is a memorial volume and the portrait of the author is its frontispiece. Most of its contents have appeared in one or another of the magazines and journals, but it is a collection of verse which in an unusual degree is sparkling and entertaining. The poems are mostly prompted by sentiment and feeling and few go much below the surface of things, but they are the productions of a skilled hand, even if a young one, and abound in promise the fulfillment of which must be elsewhere.

Another book of poems is *Nymphs, Nixies and Naiads* [G. P. Putnam's Sons. \$1.25] by M. A. B. Evans. It embodies legends of the Rhine in verses which are musical and diversified and which those familiar with the Rhine region will read with special interest.

Those of our readers who are Knight Templars will read with interest a historical poem by Mr. G. W. Snow, which is called *The Martyrdom of Jacques De Molay* [\$1.50], last Grand Master of the antique order of Knight Templars. It is carefully studied and is animated by warm zeal for the order to which the author belongs, and, although it varies considerably in respect to poetical merit, it is graphic and vivid throughout and is worth being read for its portrayal of striking scenes of the past.

A Doric Reed [Copeland & Day. 70 cents] is a collection of poems by Zitella Cocke, whose contributions of verse to our columns have commended her to our readers. Some of the poems are full of color, reflecting the life of the South from which Miss Cocke comes. Others are introspective and spiritual, revealing her study of profoundest problems of life and belief in their solution through Christian faith. A few are cast in the mold of some of Herrick's best verses. But best of all are the thirteen sonnets, some of which in their analysis of the characteristics of the great masters of music indicate subtly the love which Miss Cocke has for the art which Sidney Lanier said was "love in search of a word." The typography of the volume is attractive, it being one of a series which the publishers designate as the Oaten Stop Series.

BOOKS ON ART.

The late Philip Gilbert Hamerton attained an influence as an art critic which will long continue. His volume, *Imagination in Landscape Painting* [Roberts Bros. \$2.00], is adapted rather for art students than for the general reader, but is likely to be profitable to any one disposed to reflect seriously about art. The relation of the imagination with memory and with feeling and the conception and execution of artistic work are dwelt upon in these chapters with a lucidity and a skill which render them not only intelligible but interesting to an ordinary reader, while the art student will gather from them a wealth of suggestion which only he can appreciate. More advanced artists may be interested in the book as declaring its author's opinions, but hardly will regard it in the same degree as deserving of study. It is illustrated with some fullness and will perpetuate the recollection of the author's unusual power of clear and impressive utterance upon matters often obscured instead of illumined by discussion.

Another very suggestive treatise is *Con-*

siderations on Painting [Macmillan & Co. \$1.25] by John La Farge. These lectures were given in 1895 at the Metropolitan Museum in New York. They were uttered directly to students and are intended mainly for students, although other auditors listened to them and were expected to do so. The six lectures form a volume somewhat less technical than Mr. Hamerton's, yet instructive not merely in matters of detail but even more impressively by the laying down of broad and comprehensive principles of art which are fundamental. The chapters on illusions and on sincerity recall a little Mr. Hamerton's pages, and the volume, although very different from his, might well be read by the young art student in connection with it. The success of the author, both as an artist and as a teacher, abundantly qualifies him to speak to others on the subject.

Painting, Sculpture and Architecture as Representative Arts [G. P. Putnam's Sons. \$2.50] is another volume by Prof. G. H. Raymond, L. H. D. It is an essay in comparative aesthetics and applies to the arts of sight, the principles laid down in his former volume called *Art in Theory*, in which the correspondence between the principles and the factors of representation in the arts of sound and of sight are set forth. The volume is one of a series by the same author which are adapted to use either as textbooks or for general reading and study. This is one of those best adapted to instruction. It is a scholarly book and its plain and easy style will aid its success.

Studies in the Science of Drawing in Art [Ginn & Co. 90 cents] by Aimée O. Moore is a book of such details and directions as a drawing teacher would find it necessary to suggest to his class. Used in class work or in connection therewith it will be found eminently serviceable. If studied apart from such work the student will find it helpful in a considerable degree, although such study can be pursued only with difficulty, if at all, independently.

MISCELLANEOUS.

Mrs. Oliphant, novelist and historian, has made a conscientious compilation of the results of the studies of experts and has embodied them in an attractive volume *The Makers of Modern Rome* [Macmillan & Co. \$3.00]. It is in four books, one dealing with Honorable Women, a second with The Popes Who Made the Papacy, a third with The People and the Tribunes of the People and a fourth with The Popes Who Made the City. It is an intelligent and thoroughly interesting study of the growth of the modern city and of the influences which have shaped that growth. It is long, too long, but the reader will acquire a general conception of the subject which will be easily retained and will be trustworthy, and will also have gained possession of a considerable mass of material in the shape of facts. Mrs. Oliphant's name is sufficient warrant of the workmanlike skill with which the book has been compiled and the publishers have illustrated and otherwise issued it in a very attractive form.

The Merriam Company also has brought out an edition of the first volume of Constant's *Recollections of the Private Life of Napoleon* [\$2.50]. It has been translated by Walter Clarke. We reviewed the other edition a week or two ago and will merely call attention to this one as apparently well translated and of course possessing the same interest so far as concerns the mean-

ing of the original text. It is issued in effective covers.

It is possible to exaggerate physical tendencies and dangers, especially those connected with the subject of heredity, which has become something of a hobby of late. We do not mean that the dangers involved should be overlooked, but there is no need of being alarmed over them unduly. Such a book as Dr. Forbes Winslow's *Youthful Eccentricity a Precursor of Crime* [Funk & Wagnalls. 50 cents] seems to us to go too far. It is quite true that there is beneath the teaching of the book a possible basis of truth. Nevertheless it does not follow as a matter of fact and common observation that eccentricity in a child necessarily is evidence that the child will become a criminal. We do not suppose that Dr. Winslow intended to be understood to take such extreme ground, yet the tendency of his book is rather in that direction. We heartily approve, however, of his earnest recommendation of remedial effort aimed at education of both heart and head. In our judgment the mere cure of eccentricity is often reward enough even if the subject be in no danger of lapsing into crime. There is something pitiful in many of the eccentricities which one observes in people who, it is clear, could have been rendered more agreeable and probably more useful in the world by timely and suitable training. The tendency of this book will be to bring about that result.

The plan avowed by Susan P. Lee, author of *A School History of the United States* [B. F. Johnson Pub. Co. \$1.50], is that of giving to the children and youth of the United States, and especially those of the Southern States, a fair, just and interesting account of the whole country. It avows itself to be a Southern book, in the writing and publishing, and hopes to commend itself especially to the Southern public, although professing to avoid all purpose of exciting prejudice at the North. We cannot commend the book as we should like to. There is much in it which is true and important but much which is misleading and inadequate. Without going into details, it is enough to say that the account of the outbreak and progress of the War of the Rebellion is not such as public sentiment should approve or as scholarly criticism can indorse. It is better adapted to suit the feelings of those of our Southern fellow-citizens who are still more or less unreconciled to the result of the war than it is to accord with the conclusions of those who have studied both sides with impartiality. Moreover, the period of the Rebellion is given too much relative space and the generation which has intervened since the war is passed over in far too hasty and summary a manner. Neither in arrangement, nor style, nor in scholarly exactness does this appear to be a first-rate-work. It certainly should not be put into the public schools.

In her book *Making Friends and Keeping Them* [Pilot Pub. Co. 50 cents] Miss Katherine E. Conway has added a second volume to her series of sensible talks supposed to be given in the family sitting room. In chapters with such titles as On Demanding Gratitude Not Due, On Doing Too Much for a Friend, The Friends of Our Friend, The Friends of Our Enemy, etc., Miss Conway has voiced views which if accepted and assimilated by young people, and especially young women, society would be her debtor.

NOTES.

— All of the unpublished writings of the late Alexander Dumas, the younger, are to be burned, by his order.

— Dr. George Macdonald, when he wrote *Lilith*, expected it to be his last work, but already has begun another.

— A copy of Henry Esmond, given by Thackeray to Charlotte Brontë and bearing an inscription, has recently been sold in London for \$100.

— The late Prof. H. H. Boyesen once said that he never felt that he actually had conquered the English language until he had begun to dream in it.

— It is now understood that Mr. Watts's memoir of Dante Gabriel Rossetti never will appear, and that the full truth concerning his life never will be told. So states *The Critic*.

— The English courts have decided—in the case of the Bishop of Hereford *vs.* Griffin, in 1848—that copyright rests in the author except so far as he specifically parts with it, and that the right to publish matter in one form does not authorize the use of it in another form.

— "The great dictionary century"—so *The Critic* thinks the closing century will be called. Webster, Worcester, the Imperial, The Century, Stormonth's, the Standard, and others in English not to mention any in other tongues, are proofs of the justice of the expression.

— An example of the power of pluck and persistence is the Russian painter Vereschagin's use of his right hand in his work. He lost the thumb long ago and the middle finger is permanently crippled, as a result of a wound in war, while his right arm also has been broken by a fall.

BOOKS OF THE WEEK.

D. C. Heath & Co. Boston.
ENGLISH IN AMERICAN UNIVERSITIES. By W. M. Payne. pp. 182. \$1.00.

Ginn & Co. Boston.
PLANE AND SOLID GEOMETRY. By W. W. Beman and D. E. Smith. pp. 320. \$1.35.

Mass. Bureau of Statistics of Labor.
TWENTY-FIFTH ANNUAL REPORT. pp. 337.

Dodd, Mead & Co. New York.
STRANGERS AT LISCONNEL. By Jane Barlow. pp. 372. \$1.25.

G. P. Putnam's Sons. New York.
CHARLES XII. AND THE COLLAPSE OF THE SWEDISH EMPIRE. By R. N. Bain. pp. 320. \$1.50.

THE EVOLUTION OF HORTICULTURE IN NEW ENGLAND. By D. D. Slade. pp. 188. \$1.50.

ST. PAUL, THE TRAVELLER AND THE ROMAN CITIZEN. By W. M. Ramsay, D. C. L., LL. D. pp. 394. \$3.00.

MONEY AND PRICES. By J. Schoenhof. pp. 352. \$1.50.

THE SECOND MADAME. By M. Louise McLaughlin. pp. 172. \$1.25.

Macmillan & Co. New York.
LYRICAL POETRY FROM THE BIBLE. VOL. II. Edited by Ernest Rhys. pp. 136. \$1.00.

THE SUN. By C. A. Young, Ph. D., LL. D. pp. 363. \$2.00.

F. H. Revell Co. New York.
IN THE PATH OF LIGHT AROUND THE WORLD. By Rev. Thomas H. Stacy. pp. 248. \$2.00.

A. C. Armstrong & Son. New York.
THE EPISTLE OF JAMES. By R. W. Dale, LL. D. pp. 315. \$1.50.

Christian Literature Co. New York.
THE LUTHERAN COMMENTARY. VOL. III. Edited by H. E. Jacobs. pp. 352. \$2.00.

Metaphysical Publishing Co. New York.
THE RELIGIOUS TRAINING OF CHILDREN. By Abby M. Diaz. pp. 77. \$1.00.

M. W. Knapp. Cincinnati.
SALVATION PAPERS. By Rev. S. A. Keen. pp. 103. 35 cents.

PAPER COVERS.
Brentano's. New York.
AUX ETATS-UNIS. By D'Auguste Lutand. pp. 300. 88 cents.

Macmillan & Co. New York.
THE LAST TOUCHES. By Mrs. W. K. Clifford. pp. 269. 50 cents.

Western Reserve University. Cleveland.
ENGLISH IN THE SECONDARY SCHOOL. By Charles Davidson, Ph. D.

Mass. Bureau of Statistics of Labor.
LABOR CHRONOLOGY, 1894. By H. G. Wadlin.

MAGAZINES.
December. CHARITIES REVIEW.—PROCEEDINGS OF SOCIETY FOR PSYCHICAL RESEARCH.

January. PRESBYTERIAN AND REFORMED REVIEW.—PHILOSOPHICAL REVIEW.—PECULIAR PEOPLE.—JOURNAL OF HYGIENE.—KINDERGARTEN NEWS.—PÆNEOLOGICAL JOURNAL.—BIBLIA.

February. QUIVER.

HON. CHARLES THEODORE RUSSELL.

Congregationalism has lost one of its most eminent leaders in the sudden death, Jan. 16, at his home in Cambridge of this distinguished lawyer, citizen and philanthropist, who was ex-mayor of Cambridge and father of ex-Governor Russell. He was born in Princeton, Nov. 20, 1815. His ancestors were among the Puritan immigrants to Boston about 1640. After graduation from Harvard University, where he ranked among the foremost scholars in his class, and after a course in the Harvard Law School, Mr. Russell was admitted to the bar in 1839. In 1845 he entered into a partnership with his brother under the firm name of C. T. & T. H. Russell, which has continued to the present time. His first public office was that of member of the Boston school committee early in the forties, when he alone of all the committee took a stand in favor of admitting colored children to the public schools on an equality with white children. The following year he was dropped from the committee, but under the influence of Phillips and Garrison the Anti-Slavery Society presented to him complimentary resolutions. Mr. Russell was a member of the lower house of the legislature in 1844, 1845 and 1850, and of the Senate in



1851, 1852, 1877 and 1878, and in 1861 and 1862 he served as mayor of Cambridge, where he resided after 1855.

In numberless other ways did this eminent man minister to the public good and promote the causes of philanthropy, Christian education and evangelization. He had been professor in the Law School of Boston University from its foundation. He was for many years one of the Board of Visitors of Andover Theological Seminary and served as secretary of the board. He was also a corporate member of the American Board, a member of the American Oriental Society, of the Boston Y. M. C. Association—of which at times he had been vice-president and president—of the Congregational Education Society, of the Society for Promoting Theological Education Among the Indians and of the Massachusetts Bible Society. He had served as president of the Congregational Club and was at the time of his death president of the Board of Ministerial Aid.

The impressive funeral services at the Shepard Memorial Church last Sunday were conducted by Dr. McKenzie, and the large assemblage testified to the esteem in which Mr. Russell was held by the legal profession, by the highest officers of the State and by the public generally. Formal action had been previously taken by the Cambridge city government, and flags were at half mast through the day. This quotation from Dr. McKenzie's tender tribute justly estimates the dead man:

Wise and prudent, he built no wall about his thoughts, about his beliefs, his purposes. He was as ready to teach the divine truths of Christianity as the statutes of the State. He was as simple in his faith as he was profound in his reasoning, and was conscious of a divine life.

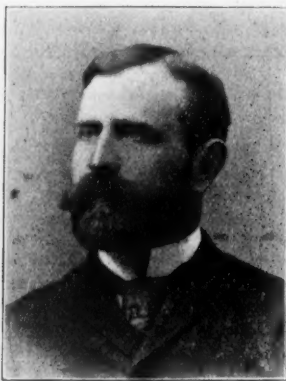
S. M. SAYFORD, THE COLLEGE EVANGELIST.

BY ROBERT E. LEWIS, BOSTON.

About eight years ago, during a series of evangelistic meetings in Amherst, a student who had been reclaimed to Christ turned Evangelist S. M. Sayford's life into a new channel. Since then he has gone from college to college bearing the dying message of this Amherst student—"Tell him to plead with the fellows in college to be first-class Christians."

This message gave form to the movement in which Mr. Sayford is the leading spirit in American student life. The work may be briefly described as a straightforward presentation in public address and private interview of the claims of Jesus Christ, and a fearless denunciation of the "little vices" and secret sins of college students.

Though his work among students is evangelistic in principle, it is not always so in form. During his recent campaign among the professional students of Boston a non-Christian said to me: "Yesterday we fellows were discussing whether we would go into



S. M. SAYFORD.

Mr. Sayford's meeting. We thought he probably would put us through the usual stand up and sit down program. We concluded to go in, and though I'm frank to say I did not believe all he said, yet I am sorry he is not to speak again." Into more than two hundred colleges has this Christ message been carried.

The last two years have probably seen the largest recorded results. His work has touched academies, denominational colleges, State universities and professional colleges. President Carter of Williams College says: "If I were asked to name the evangelist whose religious influence upon students would be likely to be most permanent, I should name Mr. Sayford. His peculiar success in approaching young men and winning their confidence rests on a combination of qualities and a wealth of experience decidedly rare." Among such institutions as Olivet, Pomona, Lake Forest, Wesleyan, Yale, University of Southern California, his work was notable.

One of the secrets of his power among students is that while at a college, in the right sense, he is "one of the fellows." Any one who has been a college man knows how much that means. This adaptability largely accounts for his victory at Princeton under trying circumstances. One of the prominent Christian students at Princeton says that when Mr. Sayford came to the college everything augured ill. The football season was at its height. But "we had the grandest set of meetings that we have had since I was in Princeton and for a long time back."

We find a different class of institutions in the State universities. Ten years ago little organized religious work was to be found in them. In this field notable victories have

been won. Mr. Sayford has spoken in the majority of the State institutions of the country. Two incidents illustrate both sides of his work—the saving of the man and the awakening of the college. When last at Iowa State University one of the keenest students of the institution, an avowed infidel, called on Mr. Sayford simply, as he said, to please a college friend. The ice melted, and before the student left the room they had been upon their knees and the student in prayer. Today a Congregational pulpit, not a hundred miles from Chicago, is honorably filled by the erstwhile student of Iowa.

Now as to the awakening of a college. A few weeks ago Mr. Sayford was invited to the State Mechanical and Agricultural College of Mississippi. Six days were spent in counsel and address. Near the close of the meetings Gen. S. D. Lee, the ex-commander of Vicksburg, who is now president of the college, announced that, though theirs was a State institution and its position in matters religious was neutral, there would be a break in the recitations until the students had quietly considered their personal relation to Christ. In the hours of meditation that followed, with books laid aside, forty four men accepted Christ and fifty were enrolled in classes to be taught the Bible by members of the faculty. In an Indiana normal school 1,000 men crowded into a hall, and 400 expressed a desire to be Christians.

His work among professional students in the great cities has special significance. With their overwhelming temptations and lack of solidarity the problem is of no small proportions. Mr. Sayford's campaigns in Philadelphia and Boston reveal the nature of this work. In the former case the effort was among medical students. Professors gave way in the midst of their medical lectures that the students might attend. The Christian organizations were completed and strengthened in seven medical schools in the city, and the Walnut Street theater was packed with 2,500 men, mostly students, to hear his confidential talk, and there literally hundreds covenanted for a purer life.

In Boston during the present month, at the invitation of the Intercollegiate Association, Mr. Sayford has spoken at ten colleges to medical, law, technological, liberal arts and pharmaceutical students, besides two mass meetings for men and two group meetings of twenty or more general secretaries.

The next months will be busy ones. He goes from Phillips, Andover, to the University of Vermont and possibly to Dartmouth; thence to the State universities of Ohio, Iowa, Minnesota, Wisconsin and Michigan; and thence to the first student summer school of the Pacific coast in May, and after that to preside over the college conference of the Middle States, which meets again in June at Lake Geneva, Wis.

In this college year, now about half through, fully 1,000 professedly Christian men have covenanted for a purer life, promising to discontinue the indulgences that have prevented the development of Christian character. Take with this the fact that about 400 young men, mostly students, have publicly expressed a purpose to be Christians, and we get a glimpse of the results of such work. No statement, however, bears more directly on the significance of Mr. Sayford's work than the following extract from a letter written a month ago by John R. Mott, the student leader, who, after being closely associated with the students of Europe, was when he wrote pressing his way to the college centers of India:

Mr. Sayford's work is needed in every land and in every college which I have visited. . . . Impurity, intemperance, skepticism are found in nearly every European country to a degree that we know nothing about in America. The condition and practices of professing Christian students, with the possible exception of those in Britain, is simply terrible. This greatly blocks the work of God in the universities, and whatever hinders his work there hinders it everywhere in the country.

As I witnessed the awful state of the European universities, I prayed God, and do not cease to pray him, that America may be saved from drifting into a similar state. This attaches almost infinite importance to Mr. Sayford's work. In my judgment the men and women who have the privilege of making his work possible are rendering a service to the social, national, educational and religious life of our country, the immediate and far-reaching importance of which cannot be exaggerated.

CURRENT THOUGHT.

AT HOME.

It is asserted that whereas the East is divided on the Administration's war policy, the West and South are unanimous in favor of war at any cost. Judging by the comments of the *Charleston News and Courier*, the *Southwestern Presbyterian*, the *Richmond Christian Advocate* and the *Nashville Journal* of the same name, we beg leave to question whether the South is as belligerent as has been asserted. The *Nashville Christian Advocate*, for instance, the organ of Southern Methodists, says: "There is a considerable class of men in the South who seem to feel that it is incumbent upon them to prove their loyalty to the Federal Government by perpetually protesting their willingness to fight for the old flag. Many of them are to the front just now. The tone in which they talk is loud enough to subdue the British lion into absolute silence. How much of all this is mere bluster, we shall not undertake to say. But we wish to express it as our decided opinion that the great majority of the Southern people are not spoiling for another war. They know too well what it means. As a matter of course, they are thoroughly patriotic, and if an emergency arises they will stand by the country till the crack of doom. . . . The editor of this *Advocate* is old enough to remember that a good many of the men who were most active in bringing on the war of 1861 were among the last to take a hand in it when it actually came. It might be so again."

ABROAD.

The *Methodist Times* says Mr. Gladstone is complaining bitterly that the Church of England has left the advocacy of the claims of Armenia to the Nonconformists, and adds: "But surely he cannot be ignorant of the fact that this has been the case at every period of English history since the Reformation. . . . There could be no more significant fact than the contrast between the silence or hesitating speech of the Anglican pulpit and the promptitude and freedom with which the great American churches have spoken out for peace and brotherly love." The same journal says Great Britain should at once invite Russia to stop outrage and massacre in Armenia.

Rev. William Ashmore, the veteran Baptist missionary, writing to *The Examiner* from Swatow, China, says the hungry nations are gathered around the carcass of China: "Russia is having her own way; England seems half bewildered. That Russia will come into possession of Leao Tong peninsula has long been accepted as a certainty. That she will dominate Korea has also been foreseen. Now it is getting to be about certain. The Japanese are going to leave it to itself. That means that the Russian bear will have it before long. . . . Meanwhile, within herself the fostering ulceration of the whole administrative system is leading to insurrections and to no end of insubordination."

The sentiments in the *Hamburger Nachrichten* indicate how far reactionary ideas have gone in Germany. It says: "Sooner or later the conviction must come that no mere legal or social political weapons are of any avail against social democracy, and that a recourse to arms is inevitable. According to our modern jurisprudence the individual is entitled in self-defense to resort to the last extremities, and it is to the same principle that the state must appeal in its action against social democracy."

THE STATUE OF PRES. THEODORE D. WOOLSEY.

Prof. J. F. Weir of the Yale Art School has been known to the public hitherto chiefly as a successful painter, but it is safe to say that after the public and the art critics see the statue of the late Dr. Woolsey, a photograph of which we show on our cover page this week, they will unhesitatingly concede that Professor Weir is a sculptor of unusual ability. A number of years ago Professor Weir prepared a model for the statue. It cost him two years of work and study and was modeled from President Woolsey when he was in his prime. The years that have intervened have been devoted to gathering the twelve or fifteen thousand dollars necessary to defray the expense of casting and erecting a bronze statue to serve as a memorial to President Woolsey. A few weeks ago the completed plaster cast of the statue was shipped from New Haven to New York to be cast, and it is expected that the statue will be placed on the Yale Campus, in all probability in front of Durfee Hall, before Commencement Day. The bronze figure will be about ten feet high and rest on a pedestal of polished red granite eleven or twelve feet high.

Professor Weir has represented Dr. Woolsey as seated in a Greek chair typical of the place which the great man filled at Yale from 1831 to 1846, being professor of Greek prior to his election as president of the college. The pose is natural, one hand lying loose on his lap and the right hand holding a book partly open on his knee, the body leaning a little forward, the figure being that of Woolsey the teacher listening keenly to a recitation. He is clad in the customary president's robe, suggesting his service as president of Yale from 1846 to 1871.

Professor Weir has endeavored to be realistic and yet at the same time not trivially so. The face is modeled in broad masses, the pose is natural, easy and yet dignified. The many students of Yale who studied under Dr. Woolsey will rejoice that his memory is to be honored in such a permanent and satisfactory way, and lovers of aesthetics will rejoice that the task of executing the work fell to one so competent as Professor Weir. College campuses afford fine sites for sculpture that can both stimulate students to live lives of nobility and at the same time create or satisfy the love of the beautiful, and it is well that Yale has taken such an important step forward in this respect.

EDUCATION.

— During January, February and March a band of speakers and singers from Hampton Institute will travel through the North and West in behalf of the schools from which they come. The series of meetings has opened successfully in New York and vicinity. Five Negroes and one Indian, all graduates or students of the institute and men and women with records of good, practical work for their respective races that give them their warrant for speaking, present pictures of the work to be done, the conditions to be met and the actual beginnings made in the South and West. A quintette of mixed voices enlivens the program with some of the finest of the old songs peculiar to the Negroes of the South and a stereopticon is used to make more real to the audience the lecture on the school, its surroundings and its offshoots that is given by the principal, Dr. H. B. Frissell, or Rev. H. B. Turner, the chaplain. The Twentieth Century Club of Boston will hear the party next Saturday, and on Sunday evening following a public meeting will be held in Trinity Church.

Experience, when it contradicts our cherished convictions, is like water dropping on the rock, which it wears away, indeed, but only after thousands of years.—Froude.

VENEZUELA AND ARBITRATION.

Hearty applause greeted Pres. E. H. Capen of Tufts College when he rose to address the Boston Ministers' Meeting on Monday morning. He said that when asked to consider this subject, his first act was to seek a definition of the Monroe Doctrine. In an encyclopedia of 1866 the doctrine is stated in effect as follows: any attempt of any European Power to extend its system on this continent would be considered as dangerous to our peace and safety. No doctrine comes into being all at once, there is always a process of gestation of ideas, and the germs of the Monroe Doctrine were found in the farewell address of Washington, when he retired from the presidency.

After narrating the circumstances leading up to the enunciation of the Monroe Doctrine, the speaker said that every Power except England has acknowledged it and England is now claiming to have originated it. He then went on to state concisely the history of the Venezuelan question. President Cleveland's message, in his opinion, has united the American people as nothing has done since the War of the Rebellion, although there is a party as there was then that cry for peace at any price.

In regard to the feeling between the two nations, the speaker said there are two Englands, the one of Cromwell and the common people, who have warm sympathy for Americans, and the Tory England of Charles the First and George the Third, who have a very different feeling. The nation which alone has interest upon this continent that may ever interfere with ours is Great Britain, and the audience were advised to look at a map of this hemisphere and see what Great Britain is doing and has done. The fortress at Halifax which soldiers and statesmen alike unite in pronouncing impregnable, with its immense stores, the fortress at Bermuda, with its harbor big enough to float England's whole navy and in strength second only to Gibraltar, the fortifications almost equally strong at the Bahamas, England's late efforts in Nicaragua, her higgling in Hawaii and her immense strength at Puget Sound, where she is in a position to control all the commerce of that body of water, were touched upon briefly and the inference drawn that while Great Britain has no definitely hostile intent toward this country, she at the same time means to dictate terms should any question as to her control of the world's commerce ever arise.

Rev. W. W. Jubb, at the close of Mr. Capen's remarks, deprecated strongly their partisan nature and asked that a meeting be arranged at which the other side be presented. He said that Lord Salisbury's words contained no hint of war, that all that could be construed as meaning war came from this side the Atlantic, and that there was in the remarks to which he had just listened no presentation whatever of England's claims or reasons for the course which she pursued. Other gentlemen spoke of the friendly feeling between the common people of the two nations and Dr. Lansing asked if it would be possible for the Tory party to drag the two nations to war. Mr. Jubb answered that it would be possible but that others present could tell better than he whether the American people would be dragged into a war with England. Dr. Quint was called upon to speak on this point, and said that the sentiments of the American public were in entire harmony with the address of the morning, but the worst result of a war between the two nations would be the blow it would strike to the cause of arbitration, which would not recover for generations to come, and in view of the questions which are looming up for settlement in the not distant future, questions in regard to the Alaskan boundary line, the British claims in Nicaragua, the seizure of an island off the coast of Brazil, an appeal to arms now would be most disastrous.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 27, 10 A. M. Address by Rev. Eli W. Beers. Subject, What should be the attitude of the ministry towards mental and spiritual healing?

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P. M.

TUSKEGEE NEGRO CONFERENCE, annual meeting, Tuskegee, Ala., Wednesday, March 4.

HAMPSHIRE EAST ASSOCIATION, Amherst, Feb. 4, 10 A. M.

NORFOLK AND PILGRIM BRANCH W. R. M., quarterly meeting (thank offering), Old South Church, South Weymouth, Jan. 28, 9.30 A. M.

QUARTERLY CONFERENCE OF LEND A HAND CLUBS, in the Unitarian church, Lowell, Feb. 1, 10.30 A. M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; Life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 133 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 133 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 53 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; H. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 791 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

PASSING COMMENT.

A rule of a church recently reporting provides for a yearly revision of its roll of members by a consideration at two consecutive annual meetings of such persons as have been absent from communion during two years. Without good excuses for absence, such members are dropped "with the least possible friction."

The Week of Prayer is developing into a "month of prayer" in more than a few places. When every week and month are as full of the spirit of prayer as these special seasons, the unconverted and the indifferent will not have the power to resist such an overwhelming influence.

Scores of churches have been warmed up to a high degree during the Week of Prayer, but to make the effect permanent this condition must be looked upon merely as an encouragement to added and persistent efforts. Brother pastors, do not miss your opportunity.

A church in Indiana which has just accomplished a giant task says little but this about it to its sisters everywhere: "Go thou and do likewise!" Either one of its two efforts would be enough for the ordinary small church.

"Take care of the rural churches!" says a brother commenting on the remarkably successful work of a pastor who traces the beginnings of his Christian life back to the influence of a little village church. A good argument.

Most Sunday schools might do well to inquire of a western Massachusetts church how to double its collections. The solution is not deep: have an object for giving.

How many churches and their individual members are truly one with that Interior church in a spirit of "help the world move—ment"?

THE GRAND RAPIDS CHURCHES.

The churches of this region in Michigan have come to the beginning of another year full of hope and confidence, having been greatly blessed, as is manifested in the courage of the people, fidelity of the pastors, and strong maintenance of all the organizations in spite of a trying financial situation.

The First Church, Dr. D. F. Bradley, pastor, reports fifty-three additions, twenty-three on confession, home expenses \$7,200. A model society treasurer has collected ninety-nine per cent. of the pew rents, and as a result of the envelope plan the benevolences, aggregating \$10,000, are \$800 in advance of any preceding year. The four women's societies have collected and spent \$2,500, more than \$1,000 of which went for foreign missions. Nearly \$3,750 were given to maintain the city and State home missions. The present membership is 853. In four years 355 members have been received.

The Second Church, whose pastor, Rev. J. T. Husted, is about to close his eighth year of service, reports a net gain of five, and the membership finds itself more strongly united than ever. It has met all its obligations, paid some old debts, increased its benevolences, lent its pastor every Sunday afternoon to Plainfield Church, and looks forward to better times to rebuild, for the better accommodation of the throngs that attend. Its Sunday school averages 275 in attendance.

The South Church, Rev. G. P. Moore, has had a year of trial in removal of members and financial failures. It is now revising its membership and will show a smaller aggregate than in previous years, but it is systematizing its benevolences, improving in spiritual tone, and is keeping up strongly its organizations and agencies for work.

Smith Memorial Church has lost its beloved pastor, Rev. Thomas McRoberts, who left Jan. 1 to assume his new duties at St. Joseph, but it rejoices in the acceptance of its call by Rev. F. G. Blanshard of the Senior Class at Oberlin Seminary, who will begin work next May. He has had experience as a pastor in Fredericksburg, O., and comes with the highest recommendation of the brethren of that State. Smith Memorial Church is unanimous in selecting him and looks forward to a continuance of the prosperous conditions that have characterized the past year, where there has been a gain of membership and benevolences.

Plymouth Church, Rev. R. M. Higgins, has finished its third year, having received seventeen members, running the total up to over 100. It is steadily paying back its loan from the Church Building Society, it is fully organized in every department, gives to all the Congregational societies, and is thoroughly hopeful and united.

East Grand Rapids and East Paris are yoked under the ministries of Rev. W. H. Underhill, and both have been blessed in the accession of twelve and eight members respectively. East Grand Rapids has lost some members who became indignant because the local association would not pass a third party prohibition resolution. These members who have gone out, with others, expect to organize what is known as a "federated" church, consisting of all who desire reform so much that they are willing to sacrifice every interest to secure it, after the example of the old "come-outers." Thus the East Grand Rapids Church is relieved from internal discussion and looks forward to building this summer, a lot having been secured and paid for.

The three Sunday school missions of the First Church—Avery Chapel, Ottawa Street Mission and Mayflower Chapel—have been vigorously maintained through the agency of the Y. P. S. C. E. The fourth mission, at Lincoln Park, on the west side, was to dedicate a chapel, Jan. 19, free of debt, costing \$1,500, to be called the Barker Memorial Chapel, after the late George M. Barker, a Swedenborgian, who gave two handsome lots for the

purpose. A Y. P. S. C. E., a midweek prayer meeting and a mission band have been organized and evening services are held steadily. It is hoped soon to organize a church there, with a pastor in charge, by the help of the Home Missionary Society and the First Church.

FROM PHILADELPHIA.

Let us go and hear Moody at Conwell's Temple, about two miles due north of the City Hall. We need not ask the way but "follow the crowd," as the Brooklyn ferry-boat men used to say in the palmy days of Henry Ward Beecher.

Admission is by ticket, but the clergy enter a side door and find seats reserved in the huge choir gallery. What a sight meets our eyes! This is a week day afternoon, yet every seat in the vast auditorium is filled and the wall aisles are packed with people standing. This Grace Temple is used to crowds. It is filled every Sunday and admission can be gained only by ticket until the hour for throwing open the doors to the public. The head of this great church, which is said to be the largest in America, is Rev. Russell H. Conwell, D. D., LL. D., known in former years as a Boston lawyer. The auditorium is the largest audience-room in any Protestant church in the world, except Spurgeon's tabernacle. The Mormon temple and the Ocean Grove auditorium alone surpass it in accommodation for a multitude at religious services.

Mr. Moody enters promptly and at once assumes command. The famous blind player, David Woods, usually manipulates the great organ, and Prof. J. R. Sweeney of Bethany Church and the summer leader of the mighty chorus in the Ocean Grove auditorium leads the audience in a burst of song.

Three-quarters of an hour elapse before the address begins. It is on How to Study the Bible. You have heard that! But it is never twice alike. Into his talk the great evangelist packs the nuggets of wisdom gathered through many years. Fiery earnestness, wit, humor, pathos, good sense, flashes of wondrous illumination hold every one to the end. "It is the same Moody," say the Philadelphians, who remember the famous Moody campaign just before the Centennial in the old Pennsylvania freight depot, now John Wanamaker's store. After the service not a few who then began to lead the Christian life pass across the platform to give a hearty hand-grip to their old leader. "I never heard him speak better," says one who has heard him many times since the old Andover days of 1866, when he astonished the people of that scholastic town by an address in the Old South Church. His address was followed by a prayer by Rev. J. W. Chapman, who has just returned to the pastorate of Bethany Church after three years of evangelistic work.

The Central Church, under the lead of Dr. C. H. Richards, is holding special services for two weeks. Among the preachers announced are Rev. Drs. Danforth and Worden and F. H. Jacobs, Mr. Moody's singer. Park Church welcomed its new pastor, Rev. C. B. Adams, on the first Sunday of the year. He comes from a successful pastorate at Lansford, in the coal regions of Pennsylvania. Under the leadership of Rev. D. E. Marvin the First Church is making good progress and occupies an interesting and growing field. At the last meeting of the Philadelphia Association Rev. G. W. Reaburn of Reading, Pa., for ten years in the Universalist ministry, presented himself for examination, in which he declared his renunciation of Universalism and his hearty acceptance of Congregational doctrine. He had previously united with the Central Church on confession, and he was approved as a preacher.

A noteworthy company of Sunday school workers met at the Continental Hotel for a dinner and reception to Messrs. B. F. Jacobs and William Reynolds of the International

Sunday School Association, at which Hon. John Wanamaker, Rev. Dr. Worden, Rev. Dr. Blackall and others made addresses. Much enthusiasm was aroused which, it is hoped, will ripen into earnest and fruitful endeavor for better Sunday school work. M. H. W.

THEOLOGICAL SEMINARIES.

Andover.

It is announced that Professor English's course in homiletics, which ends next March, will be followed by a series of lectures in the same subject by Dr. McKenzie of Cambridge.—In the absence of Professor Smith, the hours allotted to his lectures are occupied by Professor Churchill.—Professor Ryder is the seminary preacher for the month of January.—Last Wednesday evening Rev. S. L. Gulick addressed the Society of Inquiry on the subject of the Results of Christian Missions in Japan. Aside from all statistical assertions, he claimed that a great work had been accomplished in Christianizing national ideals and bringing the influence of the gospel to bear upon Japanese conceptions of law, education, liberty and family relations. He bases his claim upon broad results rather than upon the unreliable statistics of nominal conversions.

Hartford.

Prof. C. C. Stearns, who has spent several years abroad in making original researches in archaeology, has returned and is offering an elective to all the classes in Old Testament archaeology. This is to be followed by a course on the catacombs. The courses are extremely popular.—Professor Mitchell has begun a series of chapel talks on Paul's Conception of the Church and the Kingdom.—At the faculty conference last week President Hartnaff and Professors Mead and Perry discussed The Use and Abuse of Rules in Morals and Religion.—Last week Mr. R. A. Lawson of Fisk University gave a piano recital in the chapel.—Wednesday evening of last week the students were invited to a lecture in the chapel by Arthur Altschul, Ph.D., on Art Culture and How to Obtain It.

Yale.

The fourth in the course of illustrated lectures on Worship Music has been delivered by Prof. J. C. Griggs on the topic Forms of Service. The lecture was illustrated by the chorus and by Mr. R. H. Woodman, organist of Dr. Hall's church in Brooklyn, assisted by Mr. W. S. Moyle of New Haven.—The first public debate of the Leonard Bacon Club was held last week Wednesday on the question: Resolved, That our moral and religious interests demand further restriction of Immigration. The affirmative was taken by Messrs. Scott and Wiltberger, the negative by Messrs. P. A. Johnson and Frazier.—The Semitic Club listened to a paper last Friday evening by Mr. H. W. Dunning of the graduate department of the university on Recent Oriental Explorations and Their Bearing on Biblical Problems.—Professor Curtis has entirely recovered from his recent illness, and has been warmly welcomed back by his classes in Hebrew and Old Testament literature.—Papers on the Modern Characteristics and Personal Qualities of Phillips Brooks were recently read before the Middle Class by Messrs. A. E. Johnson and H. L. Pyle.

Oberlin.

Rev. Isaac Allen of the Class '62, who has been for thirty years a missionary in India, gave an able address Jan. 15 in Council Hall Chapel. He discussed the presentation of Hinduism made by its representative at the World's Parliament of Religions and exposed its mistatements.—Prof. C. W. Riggs, last Friday evening, gave his second lecture on The Turkish Empire. These two lectures have been exceedingly instructive and have given all who heard them a clear conception of the present situation.

Chicago.

A week ago last Saturday the Interseminary Economic Club, composed of students from the Baptist, Congregational, Methodist and Presbyterian seminaries, held their regular bi-monthly meeting at the Chicago Commons. Mr. F. W. Ayres of the Bureau of Charities gave the address.—Thursday afternoon Mr. W. B. Jacobs addressed the students on The Relation of the Church and Pastor to the Sunday School. In the evening Rev. J. E. Roy, D.D., gave a stereopticon lecture in Carpenter Chapel on the work of the A. M. A. in the South during the last decade.—Last Saturday afternoon the Chicago Society of Biblical Research held its eleventh regular session in the parlor of Fisk Hall. Papers were read by Profs. A. S. Currier of McCormick Seminary on Driver's Commentary on Deuteronomy, Shailer Matthews of the Baptist Divinity School on Christ's Teaching Regarding the Family

and by W. D. Mackenzie on The Competence of the Apostolic Witness to the Resurrection. At the close of the session the members took dinner at the Ashland Hotel.

Pacific.

Outside of their regular work the professors generally carry on a miscellaneous work individually, Sunday school work, preaching and magazine writing being a part.—The neighborhood about the seminary is building up rapidly, hardly a locality in the city growing faster and adding as many improvements.—The Students' Missionary Society, at one time a vital force in the school, has been re-established.—For the bi-monthly conferences between the faculty and students an unusually fine set of topics has been chosen, to cover a period of three years. A fourth year's course is being drawn up for students who are not fully prepared, the studies being preliminary.

CLUBS.

MASS.—The January meeting of the Newton Club was the annual gathering. Mr. G. B. Putnam was chosen president. The topic was The Institutional Church. Dr. C. A. Dickinson told of the origin and aims of the movement, illustrating from the history of Berkeley Temple. Rev. C. M. Southgate spoke of the growth of the work at the Pilgrim Church, Worcester, during his pastorate of eleven years.

IND.—The Indianapolis Club met Jan. 14. Dr. J. H. Orum of Terre Haute read a paper on Evolution and Christianity. It was a résumé of the subject, at once scholarly, discriminating and thoroughly Christian. An interesting discussion followed.

NEW ENGLAND.

Massachusetts.

BOSTON.—*Brighton.* The church held its annual meeting Jan. 18 and closed a prosperous year with over \$600 in the treasury. Reports from the various organizations showed the total benevolences to be \$2,382, against \$2,410 in 1894. A thoroughly united and working congregation looks forward to a useful year. Over 200 persons sat down to the annual supper.—*Park Street* people had the pleasure last Sunday of hearing their former pastor, Dr. Withrow, who is East on his usual midwinter vacation.

CAMBRIDGE.—*Prospect Street.* Advance proof sheets indicate that the new Year-Book will be a model of its kind. It represents much labor on the part of the compilers and introduces several unusual features which are desirable elements in such a publication. One of these is the cataloguing of members in a way that shows not only the streets where they reside but the pews which they occupy. Another departure is a list headed "surnames by streets." Rev. D. N. Beach enters upon the thirteenth year of his pastorate with unabated courage and with a people fondly attached to him.

CHARLESTOWN.—*Winthrop.* The year opens with great promise. The annual reports from all departments show that effective work is being done. The finances are in an encouraging condition. Especial satisfaction is felt with the thorough success of the first year's work of the city missionary of the church. The spiritual life of the members is being quickened. The relations of the pastor, Rev. C. R. Brown, and his people are mutually helpful.

DORCHESTER.—*Pilgrim* held its annual supper and meeting Jan. 14. Over 250 persons sat down to supper, and of a total of 405 members, including twelve absentees, more than 300 responded to their names. The present pastorate covers a period of nearly six years, and during that time 368 persons have been received into fellowship. The church has eleven organizations, all operating in healthful and harmonious activity. The total contributions during the year for all purposes have been a little over \$10,000. The Sunday school has 400 scholars enrolled and about 300 in attendance. The C. E. numbers about 125. The evangelistic services in which Dr. Chapman assisted have proved an inspiration and uplift to the churches of this locality.

CHELSEA.—*First.* After the midweek prayer meeting last week a farewell service was held in honor of Miss C. B. Hartley, one of the younger members of the church and C. E. Society, who sailed this week for India, where she will engage in missionary service. Representing the church, the pastor, Dr. R. C. Houghton gave the farewell words and Miss Ellen M. Stone, the returned missionary from Bulgaria, paid a tender tribute to Miss Hartley's former interest and work at the home church and chapel. A purse of money, a gift from her many friends, was a token of their esteem.

Central.—The new year opens more encouragingly than ever. The church was never larger and more vigorous. The bills have been paid, the total

expenses being \$9,528, and a debt of \$500 has been wiped out. The benevolences were over \$2,400. The visitors and deaconesses together have made over 4,000 calls. The Bible school enrolls 1,100 members, and the Women Workers number 500. The additions to the church were forty-eight, thirty-four on confession, making the total membership 650, including eighty-six non-residents. Rev. C. E. Jefferson has been pastor about eight years and looks forward to the next year with great hope.

NEWTON.—*First.* The annual meeting was held Jan. 16. About 240 members sat down to supper and others came later. A pleasant feature of the social hour was the presence of Rev. T. J. Holmes, the former pastor, and his wife and daughter. The reports showed an addition of thirty to the membership and of twenty-seven new families to the congregation. All bills are paid and a balance remains in the treasury. Benevolent gifts amounted to \$5,551, of which \$1,817 went for foreign missions and \$1,791 for home missions. All departments are in a vigorous condition. This is the first annual meeting since the church was incorporated and the interest and enthusiasm manifested were an evidence of the wisdom of the step. Rev. E. M. Noyes is pastor.

NEWBURYPORT.—The Week of Prayer was observed by all the churches separately and by a union meeting in the afternoon, which was a great help to all the city.—*Prospect Street.* The pastor, Rev. M. O. Patton, has been assisted for two weeks by Evangelist W. S. Martin and Miss Horton, a singer. The meetings have been largely attended, interest has increased and the church has been quickened, while a number of persons have decided to follow Christ.—*North.* Special meetings since the Week of Prayer have resulted in several conversions among the young people of the church.—*Whitefield.*—At the annual meeting 150 persons sat down to supper and the reports for the year were encouraging. Rev. J. H. Reid is pastor.—*Belleville.* A pleasing feature of the annual meeting was an interchange of epistles in the style of the early saints between this church and the North, which was gathered for the same purpose a mile away, thus approaching the ideal relation when all churches shall be but the Church of Christ. The church closed the year without debt and is in a promising condition. Prayer meetings have been continued since the Week of Prayer with deepened interest of Christians. Brigadier Brewer and his staff of the Salvation Army conducted a service with a large congregation, Jan. 19, and were given over \$40 for their work.

ROWLEY.—Rev. M. G. Papazian, formerly pastor here, now pastor and teacher in Aintab, his native city, has sent heart-rending accounts of the destitution in his large flock. The churches of the Essex North Conference have been urged to contribute to a special relief fund for him and it already amounts to over \$250 in the hands of Rev. C. F. Mills.

NEWBURY.—*First.* At the annual roll-call three-fourths of the total membership were heard from, and among the reports of a successful year the attendance at Sunday school was declared the largest for thirty years.

GEORGETOWN.—*Memorial.* Total benevolent contributions reported for the past year are \$362. The congregations have greatly increased under the new pastor, Rev. C. J. Tuthill, and a spirit of brotherly love and affection is manifest. The tone of the Week of Prayer meetings was called the best for years, due to the fact that songs and prayers took the place of sermons and discussions. A fine notice board has been placed on the meeting house, said to be one of the finest in Essex County. It bears the words, "All the churches of Christ salute you."

LOWELL.—*French.* At the annual meeting the total of additions reported was thirty, twenty-four on confession. The membership is now eighty-five. The contributions since July have been larger than for two years before. Debts of three years' past have been paid and general improvements made.—*First.* The annual meeting last week showed that the church was more determined than ever to adhere to its pastor, Rev. G. H. Kennigott. By the decisive vote of 242 to 137, all the rules of the church were declared null and void and all the offices except that of pastor were declared vacant. New rules satisfactory to the majority were then adopted and new officers were elected entirely from among the pastor's friends. The deposed deacons have called for this week a special meeting of the society, which is controlled by their adherents, and the end of the sad controversy is not yet in sight.—*Elliot.* The annual report shows the addition of forty-two members, all but ten on confession. This is the largest addition for several years, due

to the Moody meetings of last winter. The Sunday school has gained eighty-seven members and the report of the first Sunday following showed seventy-two new scholars for that day. Dr. J. M. Greene is the senior pastor in the city.

CHELMSFORD.—*Central.* The twentieth anniversary of the church was celebrated last week by a reception given to the pastor elect, Rev. E. C. Bartlett, of the last class at Andover Seminary. Interesting addresses were given by the pastors of the neighboring churches and by representatives of the Lowell churches.

EAST BRIDGEWATER.—*Union* united with the Methodist church in a series of meetings through the Week of Prayer. The attendance was good and a spirit of co-operation pervaded the meetings.

ATTLEBORO.—The annual reports from all departments are encouraging. There have been forty-one accessions to the church, twenty-nine on confession. Over \$4,000 have been raised for benevolences. The church rejoices that the pastor, Rev. E. L. House, has declined his call to a Presbyterian church in Dunmore, Pa., at an increase of salary. In his two years' pastorate about one hundred persons have joined the church on confession, besides a good number by letter. The present membership is 464.

UXBRIDGE.—*First.* The membership is now 146, the additions last year numbering fourteen. The total benevolences were \$1,306. The Sunday school enrolls 540 members and the Y. P. S. C. E. fifty-one active members.

PAXTON.—*First.* The Week of Prayer has resulted in the conversion of several persons. The meetings were held every night and two afternoons. Not a day passed without conversions. On following days the pastor, Rev. L. E. Perry, was assisted by a number of Worcester pastors. Mr. Perry preached to the new converts last Sunday.

HAMPDEN.—Last year was successful. In a small village with two other evangelical bodies this church has held its own, and the constant drain upon the membership has been supplied by newcomers. Benevolence has been made a part of the worship by the introduction of an offertory service, and collections have increased for missions. The Sunday school report shows an increase in attendance and collections, missionary offerings having been taken monthly and the total collections showing an increase of almost one hundred per cent. The Young People's Society of Willing Helpers has raised money for repairs and improvements. A porch has been built over the vestry door and the house newly painted. This society is also buying a piano for the church. The Women's Society reports its receipts as \$213. It has raised a portion of the parish expenses and has repaired and improved the parsonage. The total of parish expenses this year is \$1,118. Mr. G. W. Solley is pastor.

NORTH BROOKFIELD.—The additions during the past year were by confession ten, by letter five. The present membership is 381. The benevolences for the year were \$1,500. The Sunday evening services of late have been evangelistic, with much music and responsive reading and short sermon. During the Week of Prayer, besides union meetings, college prayer meetings were held in different sections of the town. Dr. Lyman Abbott preached Jan. 6 in honor of the coming dedication of the new Tucker memorial edifice.

SHELburne.—Rev. Austin Dodge closed his labors here after a successful pastorate of four years. The meeting house has been remodeled at an expense of several thousand dollars, a new organ has been secured and all bills are paid. There have been fifty additions to the church, mostly on confession. Mrs. Dodge has been an earnest worker among the young people. The benevolences have increased. Gifts of money and other useful articles have been presented to Mr. and Mrs. Dodge.

WORCESTER.—*Salem Street* and *Union* have taken steps toward consolidation. The latter expects its new edifice to be completed early next summer, when it will have larger accommodations than its present needs require. Salem Street is struggling with the problem how to maintain itself under the changed conditions of a down town church.

The needs of the Y. M. C. A. were presented in most of the city churches Jan. 12. The association has been running behind financially for nearly three years. Strenuous efforts have been made for some months to reduce the floating debt. A larger membership among the church people is called for to make the institution self-supporting.—The Worcester Reform Club observed its twentieth anniversary at the Old South Church, Jan. 24, with a large attendance. It has induced 14,000 men to sign the pledge.

Maine.

MACHIAS.—The annual fast, Dec. 31, was this year, as always, a time of special interest in this church, of which Rev. C. D. Crane is pastor. The membership has been increased by twenty-one, sixteen on confession. The Sunday school reports a prosperous year, thirty of the scholars having joined the C. E. Society and twelve the church. A contribution has been made to the Maine Missionary Society's debt and the Ladies' Society has sent two barrels and a box south. The King's Daughters have raised \$768 the past two years to free the parsonage from debt. A box is annually sent to Micronesia, which, with other contributions, amounts to \$75. The finances of the church are in good condition and the pastor's salary is paid promptly and regularly. The C. E. Society enrolls 101 members. At the roll-call there were ninety-nine responses and forty-nine messages.

SKOWHEGAN.—*Island Avenue.* Under the efficient lead of Rev. H. W. Kimball, who entered this field last June, the church begins the year with pleasing prospects. The past season has been one of advance. A tasteful new steeple has been added to the building to replace the spire blown down in a gale. The exterior of the meeting house and chapel has been repainted. New carpets in tints to harmonize with the wall decorations have been laid and new hymn-books procured. The Week of Prayer has brought out a gratifying degree of interest.

BANGOR.—*Hammond Street* held its annual meeting Jan. 16, with a large attendance. A social reception was followed by reports showing the present membership as 402, and nineteen additions, also an increase in the benevolences for the year. The meeting closed by a renewal of the covenant.

DEER ISLE.—*First.* The annual meeting was considered a great success. Eighty-three persons were present and twenty-seven others were heard from. The benevolent contributions exceeded those of 1894 about fifteen per cent. Rev. J. S. Richards is pastor.

SCARBORO.—A large congregation witnessed the admission of seventeen members to this little church, sixteen on confession, at the last communion. There were nine men, four of whom came with their wives.

THOMASTON.—The past year has been one of growth in the various branches of the work. The church parlor and kitchen have been improved. A C. E. Society has been formed and is doing helpful work.

WELLS.—*Second.* Eleven persons have been added to the roll of members during 1895. The church contributes to all the six societies. The increase in the Sunday school has been marked.

HIRAM.—The two young men from the seminary, who have been assisting here, have been a great help and the meetings have been profitable. Twelve persons have manifested a desire to be Christians.

New Hampshire.

WEST LEBANON.—At the annual meeting benevolent contributions were reported considerably larger than the previous year, and the different departments are in an encouraging condition. A Junior C. E. society was organized during the year and already numbers fifty members. The Senior Society was never more flourishing and has lately purchased a piano lamp for the chapel. The Ladies' Social Union raised the past year \$300.

MAGALLOWAY.—During the past year Rev. S. S. York was sent here to look after the religious welfare of the scattered population on the borders of Maine and New Hampshire and to visit the various lumbering camps in the vicinity. He holds preaching services in schoolhouses and visits from house to house. In this way only is the gospel brought to the people.

CROYDON.—The present church membership is forty-four, a net gain of seven during the past year. The C. E. Society has been revived after four years of inactivity. The pastor, Rev. M. T. Runnells, is doing a good work at his three preaching places, and was generously remembered at Christmas by his appreciative people.

BRADFORD.—This church is supplied, with encouraging prospects, by Rev. Samuel Eaton, pastor at Hillsboro Center. Four persons have lately united with the church. At a late prayer meeting forty-five were present. The C. E. Society and the circle of King's Daughters are in a flourishing condition and doing a good work.

ACWORTH.—At the annual reunion more than a hundred persons were present at a time of good cheer and of welcome to absent members, whose faces brightened the hearts of the stay-at-homes. The old church has begun the new year with encouragement. Rev. C. O. Parker is pastor.

PORTSMOUTH.—The pastor, Rev. L. H. Thayer, has closed his fifth year here. The benevolences last year were larger than during 1894, and the congregations have enlarged. It was voted at the annual meeting to hold the communion bi-monthly.

MANCHESTER.—*First.* It is generally felt that a true effort was made during the Week of Prayer to make the meetings productive of great good. Many expressions of help received and of renewed life were given.

ANTRIM.—Attendance at church services is good and spiritual interest encouraging. During the past eighteen months twenty-seven persons have united with the church. A movement to raise money for the erection of a new edifice has been started and the outlook is promising.

CANTERBURY.—This church, which for the past year has received \$100 of aid from the New Hampshire Missionary Society, will again resume self-support much to its joy, as it will hereafter have the income of \$3,000 left in trust by the late Mrs. M. W. Brown of Manchester.

DEERFIELD CENTER.—Rev. T. C. H. Bouton has resigned the pastorate owing to the ill health of his wife, which necessitates their going at once to a milder climate. They propose to spend the rest of the winter in Florida.

GILMANTON IRON WORKS.—At the annual meeting the finances of the society were reported as in good condition and missionary offerings larger than for 1894.

NEWINGTON.—The present acting pastor, Rev. C. W. Rogers, is to continue his supply till April 1. The weekly system of offerings for raising money, adopted a year ago, is proving a decided success, having secured a larger total than previously. The C. E. Society has increased its membership to fifty.

BATH.—The benevolent contributions the past year amounted to \$184. Rev. William France is pastor to the general acceptance of the people.

Vermont.

BURLINGTON.—*College Street.* At the annual meeting the total of members was reported as 284. The two churches have recently sent a contribution to Armenia for the work of Mrs. Montgomery, a Vermont woman who has been at work in Turkish missions thirty years.

WEST BRATTLEBORO.—Twenty-five persons were added to the church last year. The benevolences amounted to over \$1,300 and the expenses were about \$1,500. At the annual meeting of the women's missionary societies more than \$350 were reported as raised by them during the year.

DERBY.—Services of special interest were observed Jan. 12, when the pastor, Rev. H. M. Perkins, received eleven new members on confession and one by letter as fruits of the recent revival meetings conducted by Rev. E. A. Whittier.

Rhode Island.

PROVIDENCE.—*North.* At a men's prayer service every week continual conversions occur. The average attendance is about thirty. *Union.* A great sorrow has fallen upon this church in the death of John McCausland, who has stood in every way as a tower of strength since its formation. On the day of the funeral his business partner, John E. Troup, also a member of this church, fell dead while preparing to attend the service. *Pilgrim.* The annual business meeting took the form of a supper and a roll-call at which there reported in person or by letter over sixty per cent. of the enrollment. It was the first annual meeting of its kind held by the church.

BRISTOL.—*First.* The pastor, Rev. H. A. Stevens, has resigned, but by a large vote the church has refused to accept his resignation.

Connecticut.

NEW BRITAIN.—*First.* The annual reports show receipts of \$11,172 and expenditures of \$11,167, including \$5,000 paid towards the new organ. The society is free from debt. During the year there were sixteen additions, eleven being by letter. The church collections amounted to \$2,074. The present membership is 700. Rev. G. H. Sandwell, D. D., is pastor. *South.* The treasurer reports a small balance in the treasury. The pledge system has been successful, a larger sum being raised the past year from free seats than in any previous year. The treasurer, W. H. Hart, has served thirty-seven years. The new organ is now practically completed and will be ready for use in a few days. Rev. J. W. Cooper, D. D., is pastor.

GLASTONBURY.—The last meeting of the society was held last week Monday. On that date the committee decided the property of the society to the church corporation. The church reports that, contrary to false impressions, the free pew system is not a failure nor is it yet to be given up. Owing to

unusual circumstances the weekly offerings fell off at one time, but after a careful canvass the needed amount and \$200 extra were secured. The Sunday evening congregations have more than trebled, and the C. E. Society and the Sunday school are vigorous. Rev. G. F. Waters is pastor.

NEW HAVEN.—The Mills meetings are steadily growing in interest and numbers. The noon meetings in the Grand Opera House are especially interesting. The increase in attendance has necessitated holding two evening meetings at which Mr. Mills and his assistants speak alternately. *A Primary Sunday School Teachers' Union* has recently been formed in the city to meet weekly in the United Church Chapel. *United.* The service of the Men's Sunday Evening Club was addressed Sunday by Dr. A. E. Dunning on Impressions of Modern Jerusalem.

BRIDGEPORT.—*Park Street.* The fifth anniversary of the pastorate of Rev. E. G. Fullerton was celebrated Jan. 12. During that time there have been 313 additions, 172 on confession. The present membership is 599. A new church has also recently been organized in the northern part of this field called the King's Highway Chapel, with a membership of eighty. In addition several missions and reading-rooms have been maintained.

HARTFORD.—*Asylum Hill.* Last year closed with a balance in the treasury. The outside voluntary contributions of individual members to benevolent purposes were in all \$69,861, which, added to the benevolences of the church and its auxiliary societies, makes the total \$77,043. *Windsor Avenue.* Appleton C. Hillyer and Miss Clara E. Hillyer have purchased the large house adjoining the meeting house to give to the society for a parsonage. *Glenwood.* The annual reports give evidence of growing work in every department. The close of the year finds the church free from debt.

NEW LONDON.—*First.* The annual meeting was held Jan. 10. The additions in 1895 were sixty-seven, fifty-eight on confession. The gifts for the year aggregated over \$11,400. During the year tablets to the memory of Dr. Abel McEwen, pastor of the church for over fifty years, and Dr. Thomas P. Field, pastor of the church twenty years, have been erected. This is the 250th year of the founding of New London, and the pastor is preaching historical discourses in commemoration of the organization of the church in 1642.

WATERBURY.—*First.* The yearly Sunday contributions are reported as \$1,954, besides large benevolences raised by the various societies. *Second.* The charities of the church the past year were \$5,320. The Sunday school collections amounted to \$358. The question of supporting a monthly paper, to be published in the interests of the churches of the Naugatuck Valley, has been considered.

SHELTON.—This church, Rev. L. M. Keneston, pastor, has just completed its third year. The present pastor has received 125 members. The Sunday school numbers 210. The superintendent, who has just resigned, has served thirty years in different schools. Gifts to him and the pastor and his wife were appreciated as marks of esteem.

ENFIELD.—The benevolences of 1895 were about \$850. A motion to consolidate church and society was tabled after being thoroughly discussed. The church voted to appropriate \$150 for the use of the society. At the supper that followed a handsome new tea service was used for the first time. It is the gift of F. A. King, the church treasurer.

LITCHFIELD.—The parsonage has been thoroughly repaired and a large furnace put in. Rev. John Hutchins, the new pastor, and his family are now settled there.

CROMWELL.—About half of the members were present to respond to the annual roll-call. The benevolent offerings the past year are the largest in the history of the church, amounting to \$3,386.

GOSHEN.—About 100 persons were present at the annual roll-call. A pleasing feature of the occasion was the presentation of a gold watch and a sum of money to Miss Louise Norton, the organist of the church.

WASHINGTON.—At the annual meeting 200, all but thirty of the members, answered to the roll. The church has given \$1,200 to missions during the year. Repairs have been made on the meeting house and parsonage, amounting in all to \$600. There were thirteen additions.

COLLINSVILLE.—The annual reports show the present membership to be 393. There was a balance in the church treasury at the end of the year of \$375. The year's benevolences amounted to \$832.

CHESTER.—After being closed many weeks the repairs are now completed and the meeting house will be formally reopened Jan. 23.

STRATFORD.—The annual expenses of the society were \$2,500, including the last payment of \$415 on the church debt. There is left a balance in the treasury. The year's benevolences amounted to \$1,500. In twelve years there have been 178 additions; the present membership is 285.

CANAAN.—The new parsonage is now almost an assured fact as the canvassers report \$2,500 already subscribed. The lot is owned by the church and adjoins the site of the meeting house.

TRUMBULL.—The church edifice was reopened last Sunday after being closed several weeks for repairs. It has been thoroughly renovated and now presents a pleasing appearance.

MANCHESTER.—*South.* Two hundred persons were present at the annual meeting. The removals and additions last year were equal, leaving the membership 240. The benevolences were \$872.

ROCKY HILL.—After a stormy meeting, preceded by dissensions covering the past year or more, it was voted by a small majority to re-engage Rev. C. D. Chunn for another year.

MIDDLE STATES.

New York.

BINGHAMTON.—*First.* The second year of the free pew system produced a revenue sufficient to pay current expenses and nearly \$500 over. The pastor, Rev. W. B. Thorp, is finding The Teaching of Jesus a fruitful theme for a series of Sunday evening lectures, following the general line of Wendt's work on the subject. The total amount raised from all sources by the church is \$8,452, of which \$2,104 was for benevolences. The present membership is 638.—*Plymouth.* Special services are being held under the leadership of the pastor, Rev. W. H. Kephart.

NORTH COLLINS.—*First.* There was a much larger attendance than usual at the annual meeting. The Sunday school and Y. P. S. C. E. each reported better work and larger membership. A Woman's Missionary Society has been organized and is doing active work. Of the membership, about twenty-five, one-third has been added during the past year. The church property has been improved and new furniture added. The benevolences are in advance of any previous year. The church had been a long time without a pastor, consequently the increased membership and interest is decidedly gratifying. Rev. Ella Gurney is pastor.

NEWARK VALLEY.—The new chapel has been completed and Jan. 11 the building was dedicated. The services were conducted by the retiring pastor, Rev. J. S. Ellsworth, assisted by neighboring ministers. The chapel is a beautiful structure and the furnishings and carpet, also the library, parlor, culinary apartment and memorial windows, are all in excellent taste. At the meeting great regret was expressed over the recent resignation of Mr. Ellsworth, against the earnest protests of the church and community.

ALBANY.—*Clinton Avenue.* Last year the new members numbered nineteen. Besides running expenses, \$400 were paid on old debts and the interest on a mortgage was cleared. The condition of the church is better now than for many years. Rev. F. A. Strough is the pastor.—*First.* The Story of the Hymns, as told by the pastor's wife, Mrs. J. B. Thrall, including incidents regarding their origin and writing, constituted a unique feature of a recent service.

ANTWERP.—The Week of Prayer resulted in a number of conversions. Seven persons have already been added to the church and the meetings are being continued.

CARTHAGE.—The church is enjoying great prosperity. Thirty-one persons have united during 1895, all but three on confession.

A deepening spiritual interest is manifest in Watertown and new members are joining at each communion.—A Plymouth Literary Club has been organized among the young people in the Ogdensburg church.—The meeting house in Friendship is to be rebuilt at an expense of \$1,500.—Several new seats have been put into the meeting house in Maine, considerably increasing its seating capacity.

Pennsylvania.

PHILADELPHIA.—*Central* is following the Week of Prayer with a two-weeks series of special meetings. Mr. F. H. Jacobs of Chicago, the singing evangelist, is assisting the pastor, Dr. C. H. Richards.—*First.* Germantown, during the Week of Prayer had the aid of Evangelist John McDowell.—*Park* has just welcomed its new pastor, Rev. C. B. Adams, who began his services the first Sunday of this year. His people gave him a reception Jan. 16.

District of Columbia.

WASHINGTON.—*First.* At an adjourned annual meeting the church roll numbered 1,000 names.

Reports were read from nine auxiliary societies, showing all to be in a prosperous condition. The report of the Junior C. E. Society was especially gratifying. Excellent missionary work has been done and the Ladies' Home Society has been placed upon the General Howard Roll of Honor.

THE INTERIOR.

Ohio.

HUNTSBURGH.—At the annual meeting reports showed that benevolences more than doubled in 1895. This was brought about by the new missionary organization known as the Kingdom Extension Society, which includes all members of the church. Thirty-one members were added to the church, twenty-two on confession, making the membership the largest in the history of the church, while the absentee list has been reduced. The year was prosperous in every way. Rev. U. C. Bosworth is pastor.

NEWTON FALLS.—Last year the church contributed to all the benevolent societies for the first time in its history. The fifteen months' pastorate of Rev. P. D. Dodge have been entirely acceptable, and his work is to be continued. All departments are in good condition.

SOUTH NEWBURY.—The annual meeting was held Jan. 8. The benevolences for 1895 were one-fourth as much as the home expenses. Thirteen members were received, ten on confession, making the membership, Jan. 1, seventy, the largest in the history of the church.

Illinois.

KEMPER.—This is one of the smaller churches of Springfield Association and has long been without the services of a resident minister, but with a new pastor has taken on new life and the outlook is hopeful. As a result of a series of meetings last month five persons were received to membership.

Indiana.

WHITING.—Evangelist C. C. Goodrich is assisting Rev. L. A. Townsend in a three weeks' meeting, following a five weeks' effort on the part of the pastor. The results are excellent. At the last communion eight new members were received, seven on confession, including the principal of the city schools and his wife. A missionary society recently organized marks the great rise in spiritual life. The young people raised \$100 during the year. The women's society has paid for the furnace for the new meeting house and is now working on the organ fund. The brave attempt at self-support made by this church, composed of only fifty-six members, in the fifth year of its existence and with the heavy expense of a new building upon its hands, has resulted not in weakness but in greatly increased strength. Worshiping in a hall when its present pastor came to them, it voted at the expiration of his first year to do three things—engage him for two years more, build a meeting house the first year, cut off the \$400 missionary aid at the expiration of twelve months and become self-supporting.

SOUTH PORTLAND.—The new brick edifice is nearing completion. It will cost about \$4,000. An addition to the original plan, to include a reading-room and drill hall for the Boys' Brigade, is contemplated. The pastor, Rev. A. E. Pierce, was surprised recently by an evening visit from a large number of the congregation. A supper was served and many gifts, including an easy-chair each for the pastor and his wife, were received. The church is developing an enthusiastic "help the world" movement together with rich spiritual experience.

DUNKIRK.—The new church is prospering with Rev. W. A. Thomas as pastor. The annual meeting showed an increase of over twenty in membership. The Bible school has attained an attendance of 184 with a much larger enrollment. Work on the church building has been going on slowly. The pastor has been giving a series of lectures on Pilgrim's Progress Sunday nights to crowded houses.

TERRE HAUTE.—*Second.* Rev. W. F. Harding will remain another year. The church will reduce the amount of aid asked from the C. H. M. S. The Week of Prayer has been followed by special meetings in which there is a growing interest.

Michigan.

DETROIT.—*First.* At the annual meeting reports showed every branch of the organization to be in a vigorous condition. The membership is 750. The benevolences for 1895 amounted to \$8,635, of which \$1,257 went to foreign missions, \$1,299 to home missions and \$2,156 to city missions. The running expenses were \$11,472. The proceedings were saddened by the resignation of the pastor, Dr. W. H. Davis, to take effect Feb. 9, closing nearly twelve years of successful work and the happiest relations. Considerations of the health of his family were the only causes for this unwelcome step.—*Fort Street.* Rev. John Pogson, pastor, reports 186 members, a

gain for the year of thirty-six, and receipts of \$1,764 for carrying on the work.

PORT HURON.—*First* reports \$4,232 receipts for the year.—A new church of forty members has just been organized at the Ross Mission and Rev. B. F. Brundage is secured as pastor. This is the third church of its order in the city.

The church in Freeport is now self-supporting. Its pastor, Rev. G. W. Mylne, is successful in interesting boys and men.—Cannon and Cannonsburg churches have had revivals which have added largely to the membership. Their pastor, Rev. R. L. D. Thurston, is to continue with them.—The Rockford Church moves steadily forward under the wise leadership of Rev. Clarence Finster, who is serving his sixth year here.—In Eastmanville and Lamont two of the oldest churches of this region are dispensing with the services of a minister for the winter and maintaining prayer meetings, Sunday schools and services led by laymen.—The church in Hudsonville grows rapidly under the pastorate of Rev. W. A. Briggs and shows the value of placing in a weak field a strong, well-trained man.—The pastor at Howard City, Rev. W. R. Yonker, who also preaches in the church at Coral, has taken under his care the church at Sand Lake, which had been reduced to a membership of one woman.—Rev. James Provan at Lowell maintains the best traditions of that old and successful church, all departments of which are in excellent running order.

Wisconsin.

MILWAUKEE.—*Plymouth.* The annual meeting was held Wednesday evening, Jan. 11. The additions during 1895 were on confession twelve, by letter thirty-four, making the total present membership, deducting losses, 481. Benevolent offerings aggregate \$2,465 outside of personal gifts, contributions of societies within the church or expenses of the society for institutional work. Dr. Judson Titworth is pastor.

The church in Jackson, having just dedicated a new edifice, is in need of a bell and would be grateful for a second-hand one. Rev. J. W. Hadden is pastor.

THE WEST.

Iowa.

DAVENPORT.—*Bethlehem Mission,* which is in the midst of a neglected community, greatly needs a free library and reading-room as a means of attracting all classes. Single books, new or second-hand, or a discarded library would be gratefully received and put to immediate use by the pastor, Rev. A. P. Orth, 522 Warren Street.

ROCKFORD.—Rev. C. E. Taggart has resigned to take effect April 6. The reports given at the annual meeting this year showed the affairs and work of the church to be in better condition than ever before. The home expenditures were \$1,360 and over \$300 were raised for benevolences. Special meetings are now being held.

GLENWOOD.—The annual meeting was largely attended and a remarkable spirit of harmony was shown throughout. The efforts of the pastor, Rev. M. D. Reed, were heartily indorsed, the treasurer's report was encouraging and work in all branches is progressing satisfactorily.

ALTON.—Rev. H. G. Cooley commenced work on this field Dec. 28. Prospects are bright, congregations were never so large as now and the people are enthusiastic.

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A series of union evangelistic meetings is now being held in Cedar Falls.

Minnesota.

BRainerd.—Rev. T. M. Edmonds conducts study of the book of Acts on Tuesday evenings. Enlargement in the Sunday school and the C. E. Society, the organization of a circle of King's Daughters, who have assisted the poor, a part payment of the debt to the C. C. B. S., with nine additions at the last communion, five on confession, are reported.

OWATONNA.—In answer to the request for pledges on the "roll of honor in self-denial" to pay a debt of \$750, a hearty response was made and practically the whole amount is pledged. Twenty persons were received into fellowship at the last communion, making fifty-seven since Dec. 1.

ST. PAUL.—A federation of six down-town churches in future will care for the Parish Settlement house.—*St. Anthony Park* is considering the need of more seating capacity and has closed a prosperous year. The pastor, Rev. G. W. Shaw, has terminated his work.

WABASHA.—Reports at the annual meeting showed all expenses met, three accessions at the last communion and growth in all departments of work. During the pastorate of Rev. W. H. Medlar this church has been greatly strengthened.

HAM LAKE.—This little church is pastorless, being supplied only occasionally. A body of lay workers keeps it alive and active. Evangelist C. B. Fellows has just closed a series of meetings here with a dozen conversions.

SPRING VALLEY.—The women's society has raised \$624 during the year, which goes toward payment for the \$1,000 organ. The *Annual Visitor* is published and the total amount of money raised for all purposes is over \$3,000.

NORTH BRANCH.—A series of meetings has been held with several conversions, five persons uniting with the church. An out-station has been opened where there is some interest.

MAPLETON AND STERLING.—The Week of Prayer was observed and helped the churches to rise above some discouragements. Nine new members were received.

Kansas.

LAWRENCE.—*Plymouth* received fourteen additions to its membership on the first Sunday in the year. Dr. Cordley was assisted by State Evangelist Veazie, who held special services in connection with the Week of Prayer. The meetings are growing in numbers and interest and will be continued for some time. The women, having learned that a missionary in western Kansas needed an overcoat, immediately forwarded a new warm one with mittens, arctics and a cap.—*Pilgrim*. A gracious revival is in progress, eighteen persons having been received to membership Jan. 5, sixteen on confession and as many more being ready to join. Mr. R. H. Williams, a student in Washburn College, conducted special services for ten days during holidays and has been engaged to supply the church for one year. Evangelist Veazie is also lending a hand on that side of the river and the meetings are increasing in interest and power.

KANSAS CITY.—*Bethel*, Superintendent Broad spent Jan. 12 with this church and its Armourdale branch. The field is purely missionary and an earnest spirit prevails. A generous contribution was made for home missions. The *Bethel* Sunday school numbers 132 and the branch enrolls eighty. Several week day services are maintained. Rev. F. G. Mitchell, whose devoted service on the field has been so eminently successful, has been compelled to resign because of impaired health induced by overwork.

TONGANOXIE.—The church had a roll-call and special communion service at the opening of the New Year. Six persons were received to membership, five on confession and all from the Sunday school. The Week of Prayer was observed by a union service with this church, which is gaining in spiritual strength and usefulness.

MANHATTAN.—This church, one of the oldest in the State, celebrated its fortieth anniversary Jan. 1. There were addresses by Rev. R. M. Tunnell, the pastor, Rev. R. D. Parker, who was pastor for fourteen years and still lives here, and President Fairchild of the Agricultural College.

ARGENTINE.—The membership numbers ninety-three and the Sunday school has an average attendance of ninety. There are also a flourishing Y. P. S. C. E. and a women's society. At the annual meeting, Jan. 15, steps were taken to settle a small indebtedness, and to infuse new vigor into the work.

ATCHISON.—At the annual meeting the church found itself out of debt with a balance in the treasury in every department. The best of feeling prevail, and the outlook for progress is hopeful.

WHITE CITY.—This church has raised its full apportionment for the C. H. M. S., besides reinsuring its property and putting a new heater into the edifice.

FAIRVIEW.—Mr. I. M. Waldrop of Buffalo Park is conducting meetings in the school house with large success, people coming ten miles daily to attend.

Union revival meetings, with crowded houses and thorough harmony, are in progress in Chapman.—At Parsons there is a steady gain in membership.

Nebraska.

OMAHA.—*Plymouth*. A large and representative council met, Jan. 14, to advise with reference to the future of this church, which has been seriously embarrassed for some time with a large debt upon its property. Steps have been taken to foreclose the mortgage. The council was representative and delegates from all the churches invited were present. There is a church membership of twenty-six, united by prayer, effort and sacrifice. Rev. H. S. MacAyeal, the beloved and efficient pastor, has been about six months on the ground. The congregation has been raising about \$1,500 for current expenses and has made a good record for benevolence. It has an excellent location, and, if provision could be made for the payment of the debt, would have an encouraging outlook. After full consideration the council was satisfied that the church should be encouraged to go forward and unanimously advised first an earnest effort to secure pledges among themselves toward paying the debt and then a strong appeal to the C. C. B. S. for aid. As it had been difficult to secure a council at Cambridge at the time of Mr. MacAyeal's resignation on that field to advise in regard to the dissolution of the pastoral relation, this council approved the action of the church in accepting his resignation and also adopted a minute expressing appreciation of the important work done at Cambridge during his six years' pastorate.—*First* is working to secure a minister, and meanwhile is being supplied for a few weeks by Rev. A. H. Byles.

LINCOLN.—*Vine Street*. The Junior C. E. Society, Jan. 14, at its sixth anniversary, gave a reception to the members of the church and their friends which was greatly enjoyed. This society has been happy in having had for its president from the first a Christian teacher, admirably adapted to the work; and the society has not only done much for its members in the development of Christian character but has aided the church in many ways, one of its offerings being a fine communion set, including a table.

AVOCA.—The evangelistic meetings held by Mr. Billings closed Jan. 12. Rev. O. A. Palmer, lately pastor of the church at Ulysses, preached in the morning. At the communion service ten persons, all adults, were received into the church. At the evening service by the evangelist the house was

crowded, and there was deep and tender interest. The church extended a unanimous and hearty invitation to Mr. Palmer to the pastorate, and if a suitable support can be provided he will accept the call.

WILCOX.—A delightful annual meeting and watch night service was held Dec. 31. The reports showed a good year's work, the amount pledged on salary having nearly all been paid and some old indebtedness discharged. Of this latter amount the Ladies' Aid Society had raised \$80. The pastor, Rev. S. L. Unger, is unanimously invited to remain another year.

SPRINGFIELD.—Three persons were received to membership Jan. 5, one on confession. The Sunday school has had a good year, the membership having reached 124. On the evening of Jan. 8 the church gave the pastor, Rev. J. E. Storm, a genuine surprise in the way of a pound social.

Rev. H. M. Evans, pastor of the church at Burwell, is assisting Rev. D. F. Bright in special meetings at Taylor.

Continued on page 156.

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Cottonwood, 3 14	Mapleton and Sterling, 9
Los Angeles, Central Ave., 20	Minneapolis, Forest, 3 7
Pasadena, First, 3 3	Helights, 4 5
San Francisco, Olivet, 4	Lyndale, 11 18
Plymouth, 8 8	Pilgrim, 6 10
San Lorenzo, Union, 4 8	Vine, 5 5
Sonoma, 5 7	North Branch, 20
Soquel, 10 10	Owatonna, 3 3
CONNECTICUT.	Wabasha, 6
Eastford, 1 3	Zumbrota, 6
Glastonbury, Second, 10	MISSOURI.
Jewett City, 2 3	Breckinridge, 4
ILLINOIS.	Cole Camp, 32 37
Chicago, Austin, 7 14	Kansas City, Clyde, 3 9
Covenant, 4 9	St. Louis, Hope, 10
Englewood, North, 4 5	Immanuel, 7
Grace, 2 8	Webster Groves, 3 4
Gross Park, 2 8	NEBRASKA.
Lincoln Park, 1 7	Arberville, 6 6
Mayflower, 1 5	Avoca, 10
Pacific, 1 5	Campbell, 5 5
Redeemer, 2 9	Exeter, 5 5
South, 9 23	Kilpatrick, 2 4
Tabernacle, 6 10	Lincoln, Plymouth, 3 4
Union Park, 7 8	Springfield, 1 3
University, 5 17	NEW HAMPSHIRE.
De Kalb, 3 7	Concord, South, 7 10
Emington, 10 11	Dover, 5 5
Evansville, First, 7	Epouf, 4 7
Kemper, 5 5	Lyme, 6
La Grange, 8	Stratham, 4 4
Oak Park, First, 2 6	NEW YORK.
Forest Ave. branch, 2 6	Antwerp, 7 7
Winnetka, 4 4	Binghanton, First, 11 15
INDIANA.	Ogdenburg, 2 4
Anderson, Hope, 5 6	Union Center, 10
Dunkirk, 1 5	Watertown, 5 5
Fort Wayne, South, 4 5	OHIO.
Hoover, Glezen, 11 13	Columbus, Eastwood, 17 21
Lake Gage, 9 9	First, 8 16
Orland, 15 15	Mayflower, 8 9
IOWA.	North, 8 8
Cedar Rapids, Bethany, 3	St. Clair, 4 4
Harmony, 15 15	South, 4 4
McIntire, 1 6	Medina, 4 5
Monona, 2 4	Oberlin, First, 2 13
Sioux City, Mayflower, 6 18	VERMONT.
Riverside, 4 4	Barre, 1 5
Stuart, 4 7	Barton Landing, 4 8
KANSAS.	Bellevue Falls, 4
Atwood, 10 10	Bennington, 12
Downs, 7 7	Burlington, First, 2 7
Loughton, 17 17	Derby, 11 12
Ottawa, 7 10	Hinesburgh, 3 4
Tonganoxie, 5 6	Marlboro, 5 8
MAINE.	North Bennington, 8 8
Allen's Mills, 5 5	Norwich, 3
Scarboro, 16 17	WISCONSIN.
MASSACHUSETTS.	Janesville, 1 5
Clinton, First, 13 20	Milton, 3 3
Milton, First, 3 3	Plymouth, 3 3
Monterey, 5 7	Taken, 8 8
Williamsburg, 4 4	West Superior, Hope, 2 4
MICHIGAN.	OTHER CHURCHES.
Belding, 9 14	Amenia, N. D., 7
Detroit, Plainfield Ave., 3	Denver, Col., Plymouth, 8 23
Grand Rapids, Second, 1 3	East Orange, N. J., 7
South, 1 3	Gallup, N. M., 10
Lansing, 10	Haleyville, Ala., 10 10
Manistee, First, 5 8	Seattle, Wn., Taylor, 6 9
Middleville, 2 7	Vinita, I. T., 3 7
Pontiac, 46 50	Watertown, S. D., 1 4
	Churches with less than three, 28 49

Conf., 633; Tot., 1,178.

Total since Jan. 1. Conf., 1,435; Tot., 2,758.

The possibilities of the Christian life are measured not by our own natural resources but by the infinite perfection of Christ himself.—Dr. R. W. Dale.

A POINT IN ECONOMY.—Among the new and ingenious pieces of furniture seen this fall nothing is more immediately attractive than the cheval toilet dresser now on sale at the Paine warerooms on Canal Street. It is really a combination of three pieces of furniture, a toilet table, cheval glass and dressing cabinet. We predict an immense sale for this clever and ingenious combination. They are not at all expensive.

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THE BUSINESS OUTLOOK.

There has been no marked change in the situation since last week. Business is still restricted by the uncertainties of the money market and the disposition to await the consummation of the new national loan. It is expected that the latter will be heavily oversubscribed, in which event the effect upon business and confidence will be very salutary.

At present, however, the mercantile body is extremely sensitive to the varying moods of the money market and to the chaotic state of politics, not only in this country but throughout the world. Money here is tight, of that there is no question. Greenbacks are scarce and there is a virtual premium on gold. It is thought that intending subscribers to the new government bonds are accumulating these forms of money.

But while money rates are high, the transactions, that is, loans, are not large. With mercantile operations limited and chilled by prevailing uncertainties, it is natural that regular borrowers of funds should not be in the market. And they are not, which renders the tightness of money less burdensome. Banks are taking care of their regular customers, but note brokers find business extremely dull. Even speculation is so dull that brokerage houses are not borrowing their usual amounts on demand.

The favorable features in the mercantile situation are a revival in iron and steel and large exports of grain. Prices for iron products have advanced and the trade professes to believe that better times are approaching. On the other hand, traveling men report orders for spring goods irregular and collections of bills due are more than ordinarily slow. In printed cottons and ginghams the movement is quiet, while the woolen manufacturing industry is reported as very unsatisfactory.

Wool has taken a firmer turn, but although hides remain steady leather has been more freely offered, with the result that there has been some shading of prices. Bank clearings reflect the decrease in the volume of trade, which has been on the down grade now for about a month. Clearings for last week aggregated \$1,000,000,000, which was nearly 4 per cent. less than last week, and 8 5 per cent. less than in the third week of January, 1895, but 15 per cent. more than in the corresponding week of 1894, and 27 per cent. less than in the same week of 1893, when the volume of trade was exceptionally heavy.

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "Brown's Bronchial Troches." Have them always ready.

OTHER CHRISTIAN WORK.

During the last nine months the American Tract Society supported for a part or all of their time 190 colporters in thirty-seven States and Territories. They made 116,046 visits, carrying the message of salvation by verbal announcement and the printed page. In these homes they left by sale and gift 76,184 volumes. Among these families 16,639 were Roman Catholic, a considerable number Mormon, 17,224 had no religious books but the Bible, and 7,305 Protestant families were not attendants upon the services of God's house. The colporters addressed 5,523 religious meetings. Their reports indicate a cordial welcome, a readiness of the people to hear what they had to say and a desire to secure and read the publications of the society.

That indefatigable and conscientious evangelist, Kingsley A. Barnell, born in Massachusetts, but a soldier of the cross in almost every State of the Union, is now devoting himself largely to house to house visitation and public gatherings in the interest of planting and sustaining Sunday schools. Last year he called upon not less than 5,000 families, to whom he brought the message of the gospel through the distribution of literature and through unflinching personal testimony. During the present month he is carrying on a campaign in Wisconsin, visiting a dozen of the leading centers of the State and supplementing effectively the agencies now at work.

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Dr. M. H. HENRY, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

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or Western Land—avoid foreclosure costs—stop sending
good money after bad—get a good 5% investment instead!
State exact location, condition of title, and your low bid
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Send for our Bond List. 38 Equitable Building, Boston.

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In securities of an established
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for increasing its output of staple
goods, in quick demand, at a good
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AGENTS WANTED. Clergy and others in manu-
facturing, mining, saw mill-
ing, etc., districts apply. Nothing derogatory.
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Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight
words to the line), cost subscribers fifty cents each insertion.
Additional lines ten cents each per insertion.

For Sale, an Edison Mimeograph No. 1. It has both
autograph and typewriter arrangements. It has only
been used twice and is as good as new. The price will
be made very low. Can be sent C. O. D. Write to P. O.
Box 328, Elmwood, Ill.

During the Month of January,

If you are like most readers of this paper, you
will have a few dollars to invest—perhaps a
few hundreds or thousands. You doubtless wish
the best possible rate of interest consistent with
safety.

Now, the Provident Trust Co. is organized for
the express purpose of making safe investments
for colleges, societies, estates, and individuals.

It offers guaranteed gold mortgages on im-
proved city property, bearing 6% to 7% interest.
It issues certificates of deposit at 5% to 7%,
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Please mention *The Congregationalist*.

Expert Opinion

The Canadian Government recently sent an appraiser to the principal bicycle factories in this country, to determine the exact value of various makes for import into Canada. After an exhaustive investigation, his report to his Government rated

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7½ per cent. higher than any other make and they pay duty accordingly. This but confirms the popular verdict. Columbias are



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WHEATLET

Is delicious for frying Tomatoes, Oysters, Fish, Etc. Use the same as bread crumbs or cracker meal.

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Sold in 2-lb. packages by all leading Grocers.

Religious Notices.

BOSTON AUXILIARY OF THE AM. MCALL ASSOC.—Treasurer, Miss Edith Stearns, The Charlesgate, Boston.

GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

THE GENERAL THEOLOGICAL LIBRARY, at its new building, 52 Mt. Vernon Street, Boston. Founded for the benefit of clergymen, theological students, Sunday school teachers, authors, and readers of a Christian literature of all denominations. It contains 17,000 volumes and 100 periodicals in the reading-room. Its books have circulated in more than 500 towns and villages in 12 different States of our country. It is supported by donations, bequests and fees from life and annual members, who have the full use of the library, and by the perpetual membership of churches, whose pastors have the use of the library, including the drawing of books, forever gratis. Donations and fees should be sent to Rev. Luther Farnham, secretary, at the library.

THE AMERICAN SUNDAY SCHOOL UNION has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. 11,000,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, 1 Beacon St., Room 40, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 17.

The large company that gathered, filling every nook and corner, showed the increasing appreciation of this weekly opportunity to meet missionaries, to hear from the various fields and to extend sympathy. Mrs. H. H. Bartlett presided and read the 100th Psalm and other passages of thanksgiving.

Bulgaria claimed attention from having been on the calendar all the week, and especially because of the welcome presence of Miss Ellen M. Stone of Philippopolis, who went out in 1878, leaving a position upon the editorial staff of *The Congregationalist*, and has now returned to see once more her aged mother, after a continued absence of ten years. She spoke warmly of the assurance and comfort which this meeting gives the missionaries, and illustrated the oft-repeated conviction, "I am sure somebody is praying for me," by a story of one of her Bible women. In her account of her work in superintending the Bible women and in touring she emphatically answered the calendar query for the day, quoted from Miss Havergal:

Have you lifted the lamp for others,
That has guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?

A letter had been received that morning from Miss Child written at Calcutta. She and her sister and Mrs. Edward Hume were making a trip through Northern India, visiting places of interest and making the acquaintance of missionaries of other boards, Presbyterian, Woman's Union Missionary Society and English. Miss Gilson, recently appointed to Gazaland, told of her former work in South Africa in the school for girls at Stellenbosch, whither she went in response to an appeal for American teachers, and where she had pupils of various nationalities. Having found it difficult to interest them in mission work, she gained their attention and aroused their desire to help by reading them the tenth annual report of the Woman's Board. They began to ask if they might form a society and so organize it that it might be a link to connect them with the school after leaving it. This was done, and now for seventeen years the girls of that school have been promoting the cause of foreign missions. Miss Gilson gave an amusing inventory of one native missionary's outfit—an ox, gun, cloth and beads. She also gave in a few minutes a clear and very interesting outline of affairs in the Transvaal.

Miss Lamson spoke of the appeal just sent out by the Board to C. E. Societies, soliciting their continued support of Miss Chapin, Miss Harlow and Miss Stockbridge, contributions for Capron Hall, Madura, which must be begun speedily, now that the land is purchased, and for the general fund which cares for the work everywhere.

Educational.

SCHERMERHORN'S TEACHERS' AGENCY.
Oldest and best known in U. S.
Established, 1855.
3 EAST 14TH STREET, N. Y.

THE FISK TEACHERS' AGENCIES.

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BANGOR THEOLOGICAL SEMINARY.

Course of study complete, thorough, Biblical and practical. Also an elective English course. Advanced Semitic study optional. Entrance examination on Wednesday, Sept. 4. Address Prof. F. B. DENIO, Bangor, Me.

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For the higher education of young women. Buildings unsurpassed for comfort and health. Twenty-five acres—twelve in grove; lake for rowing and skating. Classical and general course of study; also, preparatory and optional. Year commences Sept. 11, 1895. Apply to Miss IDA C. ALLEN, Principal Bradford, Mass.

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A CHOICE PALM CHEAP!



Palms are considered the rich man's plant, because so high-priced at the North. We grow them at a minimum of cost, and to introduce them to the general public, we will mail a fine, healthy plant—and a copy of our catalogue, which tells just how to manage palms in the window—post-paid to any address for only 25 cts.

GREVILLEA ROBUSTA.

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Live as a Palm, as hardy and easily managed as a Geranium and as graceful as a Fern. The dust, heat, and gas of living rooms has no visible effect on it, and everybody should grow it. A fine, strong plant—and a copy of our catalogue—sent post-paid for only 15 cents. Or for only 25 cents we will send both the Palm and Grevillea—and a catalogue—to any address.

FREE! Our 68 page Catalogue of Rare Florida Flowers & Fruits for 1896, with fine colored plate, mailed free to all applicants.

PIKE & ELLSWORTH, Jessamine, Fla.

Continued from page 152.

South Dakota.

REDFIELD.—Special union revival meetings of great interest are being held by President Patch of the college and by the pastor of the Methodist Episcopal church.—The college has completed its "missionary barn," which will accommodate fourteen head of cattle, besides giving room for carriages, hay, etc. It was dedicated Jan. 15.

MISS F. K. Henry held a series of stirring meetings last month at De Smet.—The special services at Turton, continued by Rev. D. R. Tomlin, strongly affected the community and there were several conversions. His meetings in Fort Pierre open with more than usual interest.—While the Huron church has been depleted in its membership above the additions, yet it has never had a better year financially.—Rev. B. H. Burr of Huron is assisting in evangelistic meetings at Highmore.—Evangelist Merrill is conducting special services in Yankton.—A good number of Sunday schools and Endeavor Societies throughout the State are forming Bible clubs for systematic study.

Colorado.

DENVER.—Plymouth. Few churches close the year with a better showing than this one, which reports a balance of \$318 in the treasury, as against a deficit of \$166 last year. The weekly pledges have grown from \$56 to \$93, and \$500 have been added to the salary of the pastor, Rev. F. T. Bayley. Large credit is due the Ladies' Aid Society for financial help. Fifty-seven members have been added to the church and 107 to the Sunday school. A new orchestra adds to the attractiveness of the sessions of the latter.

Montana.

BILLINGS.—Rev. P. B. Jackson will close the second year of his pastorate Feb. 1. Both years were marked by progress. In spite of financial depression, the grant from the C. H. M. S. has been materially reduced, and all parts of the work are thriving. The congregations are larger than ever before and in the evening are composed mostly of young men. The Sunday school is doing effective work and the Y. P. S. C. E. as well. Many indications point to a widespread spiritual awakening.

GREAT FALLS.—As the result of the earnest efforts of Rev. O. C. Clark of Missoula the Congregational work here, which was suspended for nearly two years, is again in a vigorous condition. The gift of a desirable lot was secured, upon which, through aid granted by the C. C. B. S., a neat chapel has been erected. Rev. J. A. Williamson, late of Belpre, O., began supplying the church Oct. 20, and has just been called to the regular pastorate.

HELENA.—The church is gathering new life and vigor under the pastorate of Rev. Carl Kelsey. The inspiration of his enthusiastic work is felt in all departments.

Successful Sunday school institutes have been held at Billings and Red Lodge by Superintendent Bell of the C. S. S. and P. S.

PACIFIC COAST.**California.**

OAKLAND.—Plymouth Avenue. An interesting feature of the first evening service of the new year was the installation of twelve young men and young women as officers and chairmen of committees of the C. E. Society. Dr. J. K. McLean, the pastor, gave them a fitting charge, and in the address to the people following spoke heartily in favor of some characteristic features of the movement.

SAN FRANCISCO.—Third. The Influence of Commerce on Character was the subject upon which Rev. William Rader preached ably to traveling men. The attendance was large and the interest great.—Chaplain Dahms read an able paper before the Monday Club on the Venezuelan Question, which aroused considerable discussion.

BERKELEY.—This church is about to adopt the free pew system, the pledges already amounting to more than the rentals heretofore. This people joined with the Methodists and the Presbyterians during the Week of Prayer, to the interest and profit of large congregations.

STOCKTON.—All the principal churches except the Episcopal are uniting in a month of prayer.

Washington.

SEATTLE.—Taylor has been enlarging its building by an addition twenty-six feet long and full width and height. This change became absolutely necessary to meet the needs of its growing Sunday school, which now has an enrollment of about 240 with an average attendance of 175. This is, perhaps, the largest school in the State in proportion to the church membership. The most significant fact, however, is that for the past year and more the accessions to the church have been parents of

the children in the primary department, which comprises nearly half the school. Rev. George H. Lee is pastor, and Mrs. Lee has a reputation for primary work throughout the State. A kindergarten was opened Jan. 15, in her care.

CHRISTIAN ENDEAVOR NOTES.

Of New Mexico's twenty-four societies six are Mexican.—Baltimore Endeavorers will take steps to replace some of the advertising in their street cars by texts from the Bible.


On a visit to a Maine village, an Endeavorer from Somerville, Mass., was the means of forming a society of forty-six members. This, it is hoped, will lead to the reopening of the two churches of the village, which have been closed.

As a result of Dr. Clark's European trip societies have been formed at Prague and Pilsen in Bohemia, and others are soon to be organized. That at Gratz was the first society in Austria to receive official examination and approval by the government.

Of the 17,000 members reported at Victoria's annual convention 1,450 are following a systematic course of Bible study.—A weeding committee is to be found in an Australian junior society, and its work is to keep the church grounds free of weeds.

Weekly meetings for the study of the Sunday school lesson at the houses of the members are arranged by a Rhode Island Sunday school committee.

—The Juniors of Prohibition Park, N. Y., have secured \$100 to have a fountain erected near the car station, specially for the benefit of the men employed on the railroad.



COPCO is the kind of soap you've often wished for when you have had something dainty to be washed—a bit of embroidery—a piece of silk or lace work—something of uncertain color. There's nothing but cleanliness ever follows the use of Copco—It's the perfect soap.

The N. K. Fairbank Company,
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"SWEET HOME" SOAP.

YOU CAN HAVE YOUR CHOICE

A "CHAUTAUQUA" RECLINING CHAIR
OR A "CHAUTAUQUA" DESK,

WITH A COMBINATION BOX FOR \$10.00.



The Combination Box at retail would cost, . \$10.00
Either Premium Ditto, . \$10.00

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YOU GET BOTH FOR \$10.00

WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT \$10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

Our offer fully explained in *The Congregationalist*, Nov. 14, 21, 28.

NOTE.—We are glad to endorse the Larkin Co. of Buffalo. Personal trial of their goods has been made by members of the *Observer* staff. Our readers may take advantage of their offers without hesitation.—*New York Observer*.

**TO—
Cure
That
Cough**

or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to

**ADAMSON'S
BOTANIC
Cough Balsam.**

It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.

10,000 TESTIMONIALS.**\$5,000 Reward for a single one not genuine.****PRICES 35 and 75 CTS. A BOTTLE.**

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The new full-powered steel steamers of the VANDERBILT LINE sail as follows: Havana, Cuba, and Tampico, Mexico, every Wednesday and Saturday. Progress, Vera Cruz and Mexican Port every Saturday. Nassau, N. Y., Santiago and Cienfuegos, every other Thursday. These tours and their combinations offer unrivaled attractions. Steamers have electric lights and bells, all improvements. Nassau has the best hotel in the West Indies, and cable communication with the United States. Beautiful descriptive book free.

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White Pine, Cypress, Cal. Redwood.
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111 Vine St., Philadelphia, Pa. | **WILLIAMS MFG. CO.**
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**HOOPING-COUGH
GROUP.****Roche's Herbal Embrocation.**

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, London, England.

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WEEKLY REGISTER.

Calls.

BENFORD, Geo., Memphis, Mich., to Standish. Accepts.

BLANCHARD, Francis G., Oberlin Seminary, to Smith Memorial Ch., Grand Rapids, Mich. Accepts, to begin work in May.

BOUTON, Tilton C. H., declines to remain another year at Deerfield Center, N. H.

BECKED, R. L., to permanent pastorate of Second Ch., Moline, Ill. Accepts.

BRININALL, Walter A., Chapin, Io., accepts call to Little Rock and Okecheydan.

CHAMBERS, Geo. R., to permanent pastorate at Milton, Wis.

DAVIS, Wm. H., First Ch., Detroit, Mich., accepts call to Elliot Ch., Newton, Mass.

EASTMAN, Edward F., to supply another year at Danbury, N. H.

EDMUNDS, Jno. S., Rochester, Mich., to Oakwood and Oxford. Accepts.

FROST, Willard J., declines call to Barnesville, Minn., and accepts one to Dover, O.

HARDY, Jas. W., recently of Wellsville and Ocheitree, Kan., to Carbondale. Accepts.

HARVEY, Jasper P., not called to Providence, R. I.

HOUSE, Edwin L., Attleboro, Mass., to First Pres. Ch., Dunmore, Pa. Declines.

HOWLANDS, S. M. (Meth.), to Chase, Mich.

HYSLUP, James, Imlay City, Mich., to First Ch., Brantford, Ont.

INGALLS, Edmond C., Brookfield, Mass., accepts call to First Ch., Colchester, Ct.

KIERMAN, Thos. L., Fawcette, Wis., to Cromwell, Io.

LANGDALE, Thos. G., Clark, S. D., to the secretaryship of Reedfield College.

MARTYN, Sanford B., of New Haven, Ct., to First Ch., Derby.

PALMER, Oscar A., Trenton, Neb., to Avoca.

ROLLINS, Geo. S., to permanent pastorate at Davenport, Io. Accepts.

SCHERMEHORN, Peter, to serve the church in Tawas City, Mich., a fourth year.

SINNETT, Chas. N., to supply another year at Chesterfield, N. H.

TODD, Quintus C., Mazeppa, Minn., to Garden Prairie, Kelley and Slater, Io.

TURNER, Tell A., Excelsior, Minn., declines call to Ortonville.

UNGER, S. L., to preach another year at Wilcox, Neb.

VAN CLANCY, John P., Union Ch., S. Weymouth, Mass., accepts call to West Medford.

WILLIAMS, R. Howard, Topeka, Kan., accepts call to supply for a year at Pilgrim Ch., Lawrence.

WILLIAMSON, Allen J., late of Belpre, O., to Great Falls, Mont., where he has been supplying.

Ordinations and Installations.

OXNARD, Henry E., Andover Seminary, i. Riverside Ch., Lawrence, Mass., Jan. 15. Sermon, Dr. J. L. Jenkins; other parts, Prof. E. Y. Hincks, Rev. Messrs. A. P. Bourne, F. A. Wilson, C. L. Merriam and C. H. Oilphant.

Resignations.

DOWNS, Allison O., Manito, Col.

FROST, L. C., Cortland and Johnsonville, O.

JACOBS, Herbert H., Token, Wis.

MICHELL, Fred G., Bethel Ch., Kansas City, Kan.

SMITH, Edwin B., Westmoreland, Kan., to take effect Mar. 16.

TAGGART, Chas. E., Rockford, Io., to take effect Apr. 6.

USHER, Clarence D., Fourth Ch., Kansas City, Mo., to fit himself to be a medical missionary.

Dismissions.

BRIGHT, Jesse, South Ch., Columbus, O., Jan. 9.

MACAYEAL, Howard S., Cambridge, Neb., Jan. 14.

Churches Organized.

ASHLAND, Me., org. and rec. Jan. 15. Sixteen members.

Rev. C. L. Parker is pastor.

Miscellaneous.

DAY, Chas. O., Brattleboro, Vt., has been ill and is now absent recuperating.

HAYES, Francis L., of Minneapolis, follows at Manito, Col. Rev. A. O. Downs, who resigned to engage in business.

HAYNES, Chas. B., of Fitchburg, Mass., has been engaged to supply the church at Lancaster for three months ending April 1.

IDE, Geo. H., D. D., of Grand Ave. Ch., Milwaukee, Wis., will resume work Jan. 26. He seems perfectly restored to health.

MILLS, Chas. B., and wife, of Cleveland, O., on New Year's Day welcomed a large number from Pilgrim Church and congregation to their new home on Jennings Avenue. Mr. Mills has previously received from them a purse containing \$500 in gold.

SMITH, Isaiah P., and wife, of Salem, N. H., at the recent celebration of their twenty-fifth wedding anniversary, received from their parishioners, in addition to other gifts, twenty-five silver dollars. Mrs. Smith also was liberally remembered by the Woman's Foreign Missionary Society of the First Ch., Waterbury, Ct., of which she had been secretary.

GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF \$100.

Cong. Church, Stratford, Ct.

Danforth Cong. Church, Syracuse, N. Y.

Rev. S. G. Buckingham, D. D., by Ladies' Sewing Society, South Cong. Church, Springfield, Mass.

Rev. Philip S. Moxom, D. D., by Ladies' Sewing Society, South Cong. Church, Springfield, Mass.

Mrs. H. L. Higgins, by Ladies' Benevolent Society, Tompkins Ave. Church, Brooklyn, N. Y.

Ladies' Missionary Society, Newton Center, Mass.

Andover Theological Seminary, Andover, Mass.

Mr. and Mrs. Melvin, No. Brookfield, Mass.

South Church, Peabody, Mass. Three shares.

Olivet Church, Springfield, Mass.

Central Church, Chelsea, Mass.

Mrs. S. H. Rawson, Elliot Church, Newton, Mass.

Cong. Church, Westminister, Vt.

Ladies of First Cong. Church, Westfield, Mass.

Cong. Church, Terryville, Ct.

First Cong. Church, Foughkeepsie, N. Y.

Cong. Church, Newtonville, Mass.

Sunday School and Y. P. S. C. E. of First Cong. Church, Manchester, N. H.

Rev. R. A. Beard, D. D., Nashua, N. H.

Pilgrim Church, Nashua, N. H.

Miss Julia Pierpoint, Rutland, Vt.

Mr. and Mrs. Charles M. Prouty, Spencer, Mass.

Eliza Shumway, Spencer, Mass.

H. M. Auxiliary, Old South Church, Boston, Mass.

George P. Merrill, a thank offering, First Church, Memphis, Tenn.

Ladies' H. M. Society, North Cong. Church, Portsmouth, N. H.

Mrs. Margaret L. Eddy, through W. H. M. U. of Kansas.

Mrs. T. K. Noble's Bible Class, First Cong. Church, Norwalk, Ct.

A Friend, Maryland. Ten shares.—To place the following names on the roll: Rev. A. C. Thompson, D. D.; Rev. E. K. Alden, D. D., and wife; Rev. Judson Smith, D. D.; Rev. A. H. Clapp, D. D., and wife; Rev. H. A. Schaulier, D. D.; Rev. Edward S. Parsons; Mr. William B. Howland.

Sunday School of First Cong. Church, Rochester, N. H.

Cong. Church, Norfolk, Ct.

A Friend, Philadelphia, Pa.

"G." South Hadley Falls, Mass.

Deacon R. A. Savage, Stowe, Vt.

Cong. Church, Lyme, N. H.

Ladies of Pilgrim Ch., Canaan, Ct.

First Church, Bradford, Mass. Two shares.

Mrs. J. L. Richardson of Calvinist Cong. Church, Fitchburg, Mass.

Mrs. Mary C. Ford, Curtisville, Mass.

Cong. Church, Chelsea, Vt.

Woman's H. M. U. of Northern California.

Cong. Church, Danville, Vt.

W. W. Dole, Fitchburg, Mass.

Mrs. Mary Johnson, Holistone Church, Fitchburg, Mass.

Ladies' Missionary Society, Cong. Church, Abundance, Mass.

Cong. Church, Hatfield, Mass.

Second Cong. Church, West Medway, Mass.

A Friend, Winchendon, Mass.

Y. P. S. C. E., Pilgrim Church, Nashua, N. H.

Previously reported, 51; added above, 61; total, 57.

A WET hen is no madder than the woman whose husband buys a substitute for genuine Pond's Extract.

going to school

Do the children go to school? And are they joyous and happy? Is school-life a pleasure? And is progress being made? Or is the opposite true? Does the close of each day bring a headache? There is no appetite and sleep is imperfect. The color gradually leaves the cheeks and only a little effort is followed by exhaustion. To continue school means to come to the end of the year with broken health. What is the best thing to do? Take

Scott's Emulsion

of Cod-liver Oil, with hypophosphites. The cod-liver oil nourishes the body and makes red corpuscles for the blood. The hypophosphites are tonics to the nervous system, giving mental activity during the day and refreshing sleep at night. Don't let your child get thin and worry along. Give Scott's Emulsion; insist on a generous amount of out-door exercise; and the vigor of youth will return.

SCOTT'S EMULSION has been endorsed by the medical profession for twenty years. (Ask your doctor.) This is because it is always palatable—always uniform—it always contains the purest Norwegian Cod-liver Oil and Hypophosphites. Put up in 50-cent and \$1.00 sizes. The small size may be enough to cure your cough or help your baby.

Booth's Pocket Inhaler Outfit, by mail, \$1.00.

BY INHALATION ONLY, THE
Australian "Dry-Air"
Treatment

of Catarrh, Asthma, Bronchitis, Laryngitis, Hay Fever, and Whooping Cough.

TRADE MARK
BOOTH'S
HYOMEI
"DRI-AIR"

Hyomei is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with Hyomei, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air-cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, inexpensive, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.

Pocket Inhaler Outfit, Complete, by Mail, \$1.00 (consisting of pocket inhaler, made of sterilized hard rubber, beautifully polished, a bottle of Hyomei, a dropper, and full directions for using). If you are still skeptical, send me your address, and my pamphlet shall prove that Hyomei does cure.

Are you open to conviction? Consultation and trial treatment free at my office.

DEER PARK PARSONAGE, SMALLWOOD P. O.,
BALTIMORE, MD., October 7, 1895.

R. T. BOOTH, Esq., New York.

DEAR SIR: I sent you one dollar about ten days ago for one of your pocket inhaler outfits. It came to hand last Friday morning.

Mrs. Honey had been suffering severely for three weeks daily with asthma. As soon as the inhaler came she began using it, and after a few inhalations the asthma ceased, and now (Tuesday) it has not returned. She has had this trouble ever since she was seven years old, and is now forty, and we have spent hundreds of dollars in search of relief, purchasing everything we saw advertised. When you consider all this, I think it is the most remarkable thing that once using the inhaler should remove the trouble entirely.

Very truly yours,
(Rev.) GEORGE W. HONEY.



R. T. BOOTH, 18 East 20th St., New York.

CHURCH
CARPETS

AT MANU- FACTURERS' PRICES. 658
JOHN H. PRAY, SONS & Co.,
CARPETS AND UPHOLSTERY,
WASHINGTON ST.,
OPP. BOSTON ST.
BOSTON.

"I AM GLAD I AM ALIVE."

It Rings and Throbs from the Heart and Soul.

How Even a Great Scientist May Be Mistaken.

This Will Possibly Throw Some Light on the Subject.

Dr. William James, writing on the question, "Is life worth living," in the *Journal of Ethics*, says:

"Suffering and hardship, as a rule, do not abate the love of life. The sovereign source of melancholy is repletion."

This is not true.

Suffering does abate the love of life, and the sovereign source of melancholy is nervous weakness and disease.

How many thousands of people there are today who can sadly bear out these facts! How many of earth's scattered millions can truly say that life is worth living! How many are there in whom the touch of melancholy is not the outgrowth of nerve or physical weakness!

Did you ever greet a man whose whole-souled smile, ruddy, beaming face and warm, pulsing hand grasp thrilled you as he cried, joyously, in answer to your salutation, "I feel first rate, I am glad I am alive!"

Did you ever greet a pale, nervous, weak individual and mark the dull, haggard eyes, the lined face, the slow-responding, wan smile, which scarcely came as it disappeared, the cold, clammy hand lying like a dead thing in your grasp, while the feeble, quivering voice answers, echoing the hollow depths of melancholy within his soul, "I am feeling about the same—no use to myself or any one else."

The first is the personification of good health, perfect digestion and sound sleep, the system aglow with buoyant spirits, the bounding pulse, the throbbing energies, the keen zest of living and of being alive.

The second is the incarnation of ill health, brain tired, nerve weary, weak of body and enervated of mind, melancholy and dispirited, with power, energies and ambition all gone.

Ill health, from whatever cause, is the breeder of weakness, melancholy and despair. Good health means love of life and enjoyment of its every pleasure. If you are a sufferer, if you are not in perfect health, if you do not thoroughly enjoy life, the first thing for you to do is to recover your health by using that great strengthener and restorative, Dr. Greene's Nervura blood and nerve remedy. By its use you can be put in sound condition, with strong nerves, vigorous muscles, restored energies, and learn again that to the person in health life is indeed worth living.

Mr. Andrew H. O'ney, of Gibson, N. Y., speaking on this subject, says:

"I was broken down with nervous and physical prostration before using Dr. Greene's Nervura blood and nerve remedy, and life was a burden. Now life is a joy and sleep is a luxury compared to it before taking Nervura. I relish my food, my nervousness has left me and so has the numbness. I wish I could shout loud enough so all the world could hear and tell them the good this wonderful medicine has done for me.

"It has made me from a weak, trembling, nervous, irritable man to one who feels he is on the highway to long years of health and happiness through Dr. Greene's Nervura blood and nerve remedy and the blessing of God."

Do not fail to use Dr. Greene's Nervura blood and nerve remedy and get back your health. This is not a so called patent medicine, but the prescription of the most successful specialist in nervous and chronic diseases, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted without charge, personally or by letter.



DENT'S TOOTHACHE GUM
STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & CO., DETROIT, MICH.

Dent's Corn Gum Cures Corns, Bunions, Warts.

BIOGRAPHICAL.

REV. M. K. WHITTLESEY, D. D.

In the death of Dr. Whittlesey, at Ottawa, Ill., Jan. 15, the Congregational body of Illinois has lost a conspicuous and useful member. He was seventy-four. He was born in Stockbridge, Mass., graduated at Yale in 1844 and at Andover Theological Seminary three years later. In 1848 he supplied the First Church in Burlington, Io., but the same year became pastor of a church at Ottawa at the request of the A. M. A., where he remained twenty-one years. Accepting a call to Alton, Ill., he remained here three years, resigning to become superintendent of home missions for central and southern Illinois, with headquarters at Jacksonville. Six years later he returned to Ottawa, where he resided till his death. He was chosen registrar of the churches of the State in 1882 and has retained the office ever since. A familiar figure at State gatherings, intensely interested in all that pertains to the welfare of the denomination, yet with broad sympathies for all Christians, he will be greatly missed by those who have had the privilege of his acquaintance. He was a wide reader, a fine writer, a careful student, an accomplished gentleman and a friend whom one could always trust. His last words were "O the angels!" a fitting close of the life of trust which he led. He leaves a widow, a son and a married daughter. The funeral was attended in the First Church, Ottawa, Rev. L. O. Baird, pastor, assisted by Dr. G. S. F. Savage, one of Dr. Whittlesey's oldest friends and an almost lifelong associate.

REV. GEORGE H. C. VINEY,

Assistant pastor of the First Church, Pittsfield, died in that city Jan. 19, after a few days' illness, at the age of 52 years, 6 months. He had a most romantic career, having run away from a harsh overseer in England when a mere lad, and for many years knocked about as a sailor, and later as a business man, in several South American states. He became a Christian about ten years ago out in the Argentine wildernesses through the influence of a lady from Westfield, who became his second wife, the first having died several years before. At the age of forty-five he entered the Lay College at Revere, and his devotion to religious enterprises since then and his success as a Christian worker have been remarkable. He had been assistant pastor with Rev. W. V. W. Davis only a few months, but in that time had won many friends, especially among the poor and neglected.

SUNDAY SCHOOL NOTES.

In the use of lithograph pictures for illustrating lessons in the primary classes Pennsylvania is reported to rank first in the number used and to be followed by New York and Massachusetts.

The receipts of the Massachusetts S. S. Association were \$239.56 for December and double the amount for the corresponding month of 1894. The total receipts for the first quarter of their convention year were \$1,571.56 against \$545.77 for the same quarter of the previous year.

Arrangements have been made to publish, at Beirut, 1,000 copies of Angel's Christmas, translated into Arabic, the necessary permission having been granted by the censor at Constantinople. This will enable the Sunday school children of Syria to read the story in their native language.

New York State has 810 home departments with upwards of 27,000 members, 4,450 visitors and for the last year report 350 conversions. One district comprising only ten towns reports 194 departments with a membership of 8,796, visitors 991, and ninety-three of these departments have been organized five years.

Kentucky has a well-organized work, fifty of the fifty-eight counties being organized with fifteen precinct organizations. Louisville reports 17,700 scholars and 1,929 officers and teachers, a total of 19,629, out of a school population of 62,191 white children, or thirty-one per cent.

The Middleboro (Mass.) district held the first district meeting in this State for 1896 Jan. 22, in the Central Church at Middleboro. Twenty of the twenty-two schools in the five towns comprising this district reported. The address of the evening on The Heart of Sunday School Work was by Rev. F. S. Hunnewell.

A normal class and an enlargement of the home department result from a New Year's meeting of the Congregational Sunday school at Grafton, Mass. The service was arranged for a week night and combined addresses, reports, selections by the pupils and election of officers. The latter had been nominated two weeks previous by a committee appointed a month in advance.



PAIN-KILLER

THE GREAT

Family Medicine of the Age.

Taken Internally, It Cures Diarrhoea, Cramp, and Pain in the Stomach, Sore Throat, Sudden Colds, Coughs, &c., &c.

Used Externally, It Cures Cuts, Bruises, Burns, Scalds, Sprains, Toothache, Pain in the Face, Neuralgia, Rheumatism, Frosted Feet.

No article ever attained to such unbounded popularity.—*Salem Observer*. An article of great merit and virtue.—*Cinn. Nonpareil*.

We can bear testimony to the efficacy of the Pain-Killer. We have seen its magic effects in soothing the severest pain, and know it to be a good article.—*Cincinnati Dispatch*.

A speedy cure for pain—no family should be without it.—*Montreal Transcript*.

Nothing has yet surpassed the Pain-Killer, which is the most valuable family medicine now in use.—*Tenn. Organ*.

It has real merit: as a means of removing pain, no medicine has acquired a reputation equal to Perry Davis' Pain-Killer.—*Newport (Ky.) Daily News*.

It is really a valuable medicine—it is used by many Physicians.—*Boston Traveller*.

Beware of imitations, buy only the genuine made by "PERRY DAVIS." Sold everywhere, large bottles, 50 and 100c.

Larrabee's Rheumatic Liniment

is an old and valued remedy, which has enjoyed a constant patronage for over sixty years, proving its wonderful worth and efficacy in all painful diseases, such as Rheumatism, Neuralgia, Catarrh, Toothache, Lumbago, Backache and other ailments where pain is an attendant. Try it. For sale by all druggists or by mail, 25 cents.

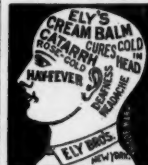
WINKELMANN & BROWN DRUG CO.,

Baltimore, Md., U. S. A.

Bronchial Disease—Weak Lungs and Consumption.

Dr. Robert Hunter, of 117 West 45th Street, New York (Specialist in Lung Diseases), has published his researches for the past 40 years in a lecture and pamphlet, explaining the cause of consumption by germs; the bronchial diseases which lead to it; the means by which it can always be prevented and its cure by germ destroying remedies discovered by him and successfully applied by inhalation directly to the germs within the lungs.

Dr. Hunter's books can be obtained, without charge, by addressing him as above.



A friend advised me to try Ely's Cream Balm and after using it six weeks I believe myself cured of catarrh. It is a most valuable remedy.—Joseph Stewart, 624 Grand Ave., Brooklyn, N. Y.

CATARRH

ELY'S CREAM BALM Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied to each nostril and is agreeable. Price 50 cents at Druggists or by mail.

ELY BROTHERS, 56 Warren Street, New York.

Marriages.

The charge for marriage notices is twenty-five cents.

CLARKE-BEACH—In Chicago, Jan. 18, by Dr. E. P. Goodwin, assisted by Dr. E. A. Adams, Rev. James F. Clarke, D. D., of Samokov, Bulgaria, and Annie C. Beach of Chicago, formerly a missionary in Bulgaria, and of late years a teacher in the Bohemian Sunday school, Chicago.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BRIGGS—In San Antonio, Tex., Jan. 9, James T. Briggs aged 64 yrs., a native of Orange, Mass., and graduate of Amherst College, class of 1857.

CARTER—In Stockbridge, Jan. 13, Sybil Cornelia Carter, in her ninetieth year.

JESUP—In Beirut, Syria, Dec. 11, suddenly, the wife of Dr. Samuel Jessup. She had been thirty-three years in Syria with her husband, who is a prominent missionary, and her loss is a severe affliction to the American colony in Beirut.

ROBBINS—In Calais, Me., Jan. 4, Charles Parkman Robbins, aged 49 yrs., 11 mos.

TALCOTT—In Bangor, Me., Jan. 19, Rev. Daniel S. Talcott, for many years a professor in Bangor Theological Seminary, aged 53 yrs.

TYLER—In Lansingburg, N. Y., Jan. 19, Rev. George Palmer Tyler, D. D., aged 86 yrs. He was a Presbyterian but served the Congregational Church in Brattleboro, Vt., his native town, from 1854-1869.

WILLIAMS—In South Deerfield, Dec. 22, 1885, at her residence, "Maple Side," Lucie E., daughter of the late Artemus Williams, Esq. She was the first teacher at Hampton Institute, which opened with fifteen scholars. She will also be remembered by many Northern visitors at Jacksonville, Fla., as principal seven years of the Stanton Normal Institute, which she established.

STEPHEN ABBOTT HOLT.

This prominent citizen of Winchester died suddenly in Boston, Dec. 14, 1885, and was buried at Winchester, Mass., where he resided, Dec. 18. His life deserves more than a passing notice. He was born at Norway, Me., in 1820, and there passed his early years. Descended from a stock well known for its high aspiration and nobility of achievement, he pursued unwaveringly in the face of obstacles a studious career, graduating in turn from Phillips Academy, Andover, Bowdoin College and Andover Theological Seminary. He was ordained and installed over the Congregational church of Milton, Vt., Jan. 1, 1850.

But destiny marked for Mr. Holt a business rather than a professional vocation. Long continued overwork had told upon a constitution not robust. Very soon in his ministry his health gave way, and he learned with deep sorrow that he must relinquish the path of his choice. After a partial restoration of strength he entered into partnership with his father-in-law, Mr. Henry Cutter, the head of a lumber firm of long standing in Boston. On the death of the latter Mr. Holt became the principal, and so continued until about one year ago, the firm for many years bearing the name of Holt & Bugbee.

Business, however, although requiring close attention, did not deprive Mr. Holt of the enjoyments of an intellectual life. Chosen hours daily, or rather nightly, were devoted to books and to a correspondence in relation to themes philosophical, and his favorite subject was that of Biblical theology. For fifty years he was a Bible teacher, and his activity as a student enabled him to produce the ripe thought of past and present with that varied illumination which is the result of extended research. He was not afraid of advanced ideas or theories, and was quite ready to adopt the newer view if it appeared to his unprejudiced judgment.

It is worthy of note that Mr. Holt's Christianity was of the most approved type. He looked the man of faith, of love and of refined rectitude which a long and thorough acquaintance proved him to be. That his heart was true all his relationships evinced. Having allied himself with the infinite Friend, it became his chief aim to observe a strict fidelity to those interests which hold the regard of the mighty Leader. Accordingly we find the church the object of his love and care. The Congregational church of Winchester has reason to be grateful for Mr. Holt's constant attention to every department of its life and work. The extensive repairs and ornamentation of ten years ago give token of his taste and sacrifice. But his labors and gifts were not confined to one field, except as we may say the field is the world. He had the spirit of the missionary and was a leader in that grand endeavor to bring into one comprehensive view the whole of humanity, by which Christians of the day are called to toil and pray for the world with the mind of the Master.

The rare quality of this man's friendship, as known by personal attachment, as felt by his family and the wider circle of acquaintance, may not be described. Words are inadequate and silence is preferred. Let this much be said. To know Mr. Holt, to counsel and co-work with him, was to love him. His memory is blessed. Thus, whether we consider the business man throughout a long and successful career, or the student who, mentally, at least, never relinquished his first love, or the friend holding to his heart the near or distant brother, we are in the presence of an example of dignity, of purity and of power, and are constrained to say of the life that it was both noble and complete.

Mr. Holt was married in 1850 to Nancy W., daughter of the late Henry Cutter of Winchester. Seven children were born to them, four of whom are living—Mrs. William Wheelwright Northend, William W., connected with the firm of Holt & Bugbee, Henry C. of the firm of Wales & Holt, architects, and Edwin B., Class of '96, Harvard.

DELIGHTFUL OLD WORLD TRIPS.—Messrs. Raymond & Whitcomb have planned a magnificent series of European trips for the coming spring and summer, and many quaint and interesting spots will be visited that are but little known to the average tourist. Two parties will depart from our shores March 21. One of these will make a comprehensive tour of Spain and Portugal. The other will make a more extended round of travel visiting Italy, Greece, the Levant, Turkey, Servia, Bosnia, Herzegovina, Austria-Hungary and other countries of southern and central Europe. Bosnia and Herzegovina contain some of the most picturesque scenery in all Europe, and it has been quite recently that its points of interest have been made accessible. A circular giving full details of these and other tours may be obtained of Messrs. Raymond & Whitcomb, 296 Washington Street, opposite School Street.

CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.....	\$3.50
Harper's Magazine.....	3.25
Atlantic Monthly.....	3.25
Scribner's Magazine.....	3.50
Harper's Weekly.....	3.25
" Bazar.....	3.25
" Round Table.....	1.00
St. Nicholas.....	2.00
American Kitchen Magazine.....	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

ALWAYS FEELING TIRED.—Charlestown, Mass., Dec. 29, 1885. "I have taken three bottles of Hood's Sarsaparilla and can cheerfully say that it is a wonderful medicine. Before taking it I was all run down and always feeling tired, but I have found Hood's Sarsaparilla a cure for these troubles." Mrs. J. C. Davies, 18 Kingston Street.

Hood's PILLS cure all liver ills.

If you want a sure relief for pains in the back, side, chest, or limbs, use an

Ailcock's

Porous Plaster

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

The Electropoise CURE WITHOUT MEDICINE.

A SIMPLE HOME TREATMENT OF UNEQUALLED VALUE.

Administered by attaching an instrument to the flesh, which aids the system to take on Oxygen from the Atmosphere, to the utmost possible the system can use.

and by purifying, revitalizing, and loading IT IS A TREATMENT OF THE BLOOD, it with Nature's Nerve Food, ejects DISEASE, by removing its causes. It applies of necessity to all diseases as no other treatment ever has.

THE OXYGEN COSTS NOTHING, the price of the instrument being all the expense necessary for years. It can be used by the entire family.

"I sought the aid of a dozen of the best physicians I could find, but they helped me very little. I also tried Compound Oxygen thoroughly, and the Electric battery, but they helped me very little. On Dec. 17, 1891, I commenced using the Electropoise, and continued it about four months. During this time my disabilities were greatly removed. In the course of a year from the time I commenced using it I enjoyed almost perfect health, which has continued to this date. I have great faith in it."

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[From Boston Herald, 20 January, 1896.]

BEAUTIFUL BURNS SOUVENIR.

Pictorial Card Commemorative of the Scottish Bard's Birth.

The closing day of the present week is the 137th anniversary of the birth of Robert Burns, and the present year is the 100th since his death.

Wherever the hearts of men have throbbed at the touch of Scotland's poet, wherever kindly memories have been kindled by the strains of "Auld Lang Syne," wherever mirth, or love, or human pity have been awakened by the untaught song of the great peasant bard, these anniversary occasions will turn the thoughts of women and men to the face and form of Burns and to his favorite haunts, and to those memorials which, in his own and other lands, a grateful world has reared as tributes to his genius.

The firm of Gilchrist & Co., 5 and 7 Winter Street, has very happily seized this fitting opportunity to present to its customers a memorial of the great poet of Scotland, and of all other countries as well, which is worthy of the man and the occasion.

From Naismith's celebrated portrait of Robert Burns, and from photographs recently taken, a beautiful group of pictures has been produced upon a card 10½ x 12½ inches in size. In the center is the picture of the poet, and in the corners are the Burns cottage at Ayr, Alloway Kirk, Ayr, the Burns monument at Kilmarnock and the Burns monument at Albany, N. Y.

A verse from the poet's writings is inscribed above the portrait, and beneath it are the dates "Born January 25, 1759; died July 21, 1796."

The reproduction of these valuable pictures is admirably done, and the result is a memorial of Burns which is well worth framing and being preserved in any home where the poet is read and loved.

Beginning today, and continuing until the close of business on Saturday, January 25, Gilchrist & Co. will present to every customer whose purchase amounts to 25 cents or over a copy of this beautiful picture, which has been specially prepared for them by an artist of ability. It is only necessary to see it in order to be impressed with its value.

Remember Saturday is the last day for Souvenirs.

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